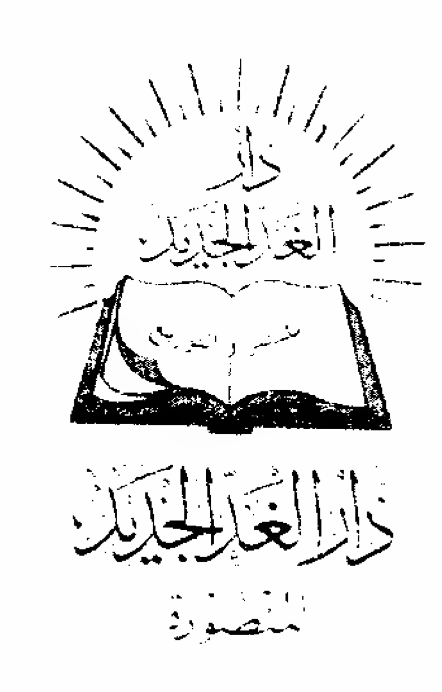
A Brief of
The Provision of The Hereafter
Zad Almi'aad

مختصر زاد الميعاد
فى هــدى خــير العــباد
لابن قيم الجوزية

تاليف
محمد بن عبد الوهاب

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دار الغد الجديد
المنصورة



جميع الحقوق محفوظة

جميع حقوق الملكية الأدبية والفنية

محفوظة لدار الغد الجديد

المنصورة – مصر

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EGYPT – AL-MANSOURA

الطبعة الأولى

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دار الغد الجديد

المنصورة – مصر

أمام جامعة الأزهر

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صندوق بريد **35111**

The Biography of the author:

His name and lineage:

He is Mohammed bin Abdul wah'ab bin Suleiman bin Aly, he belonged to the family of A'l Moshar'af , it is a branch of A'l Wahb'ah's branches, the inside of Tameem's tribe, Tameem is one of the big tribes of Moddr, and at Ily'ass bin Modder the sons of Tameem that had got a relationship with Allah's Messenger ﷺ.

The family of A'l Moshar'af used to live in Asheeq'er town, there members of that family moved to another towns of Najd.

Suleiman bin Aly (The grandfather of Mohammed bin Abdul Wah'ab) was the most famous one that appeared in Najd during the eleventh century of Hijrah 1079 (prophetic immigration of the Allah's messengerﷺ). He did manage the judiciary in Sudayr, then he moved to Al Ay'eyn'ah where he became its justice, the Najd's

historians said that he was jurisprudent in his own time and well versed in Hamb'aly's sect.

Nevertheless, his father was in a particular degree that made him a justice in Al Ay'eyn'ah's town.

His Birth and bringing up:

Al Sheikh Mohammed bin Abdul Wah'ab was born in Al Ay'eyn'ah's town; it is one of the Najd's towns, in 1115 of Hijrah (A.D1703).

His birth was inside a knowledge and religion's home; as we have just said. That environment gave him a chance to start up a trip to gain knowledge early; he memorized Qura'an before his ten year's old after that he had set about for studying the other legitimate studies.

His travelling to ask for the knowledge:

When he had grown up, his father made got married. When he was twelve years old, and permitted

him to go on pilgrimage, so he went pilgrimage and stayed in Medina Monaw'ara for two months.

It seemed that the first trip made him out of his limited world of the wide of Najd and what around was it into the wider thinking of the Moslems' conditions, and weighting their own actual deeds upon Islam's method, he knew that there was a big gap between that actual state and that method.

The impressions which were in his mind during the first pilgrimage was still on his mind when he was about to leave Al Ay'eyn'ah to go on his knowledge.

And what he had seen in Al Harameen Al Shareefeen (teach-in) of knowledge and preaching was enough for him to make his first step of his knowledge-travels to Hijaz (the sacred land). So he traveled to Mecca whereas he went on pilgrimage for the second time, then he traveled to Medina whereas he started a must stage of his own schooling- stages.

The main sources of Najd confirmed that Mohammed bin Abdul Wah'ab's trips did pass not the west of Hijaz and Basra in the east, and the cities that he went during his own trips were Mecca, Medina, Al Ahss'aa, Al Zobayr, Al Basra and Al Hijaz.

Nevertheless, what some sources mention about his own trips to other cities in Iraq, Ashram and Persia, this information is not perfect, for the narration of the historians who supported him, were knower than the others, so these trips were not true. They collected his own virtues and if he had been there, they would have actually mentioned that to appear his own virtue.

It seems that his own intention was to go to Al Sh'am; it was prevented between him and his own intention. When he decided to travel with the people of Ash' am after having the pilgrimage. But he faced an accident of stealing from the people of pilgrimage they stole his money and broke his head, so he stayed in Medina for a long time, and he came to Najd back to

make it as a persistent place for himself and as a centre of his movement, till he died in 1206.

Mohammed bin Abdul Wah'ab came back to Najd after he had finished his own knowledge-trip; his father was isolated from the judiciary in 1139, so he moved to Horaym'aa whereas he became justice in that town, and so Mohammed moved to the town with his family and his father.

His masters:

Ibn Abdul Wah'ab was brought up in an environment of knowledge and religion so he got the knowledge early, as we have said before, and became jurisprudent in Imam Ahmed's sect, learning that sect was current in old days among the people of Najd.

It causes astonishment that Mohammed bin Abdul Wah'ab's trips were confused till it was ascribed to him that he visited most of the old world and learned in his trips a lot of colored knowledge, others accused him that

he did not get his knowledge by masters, and that is a wrong claim!! [1] but the other sources that showed that he was taught by masters, they did not show actually their own biographies but only two such as: Mohammed Hayat Al Send'ey in 1165 and Abdullah bin Ibraheem A'l Sayf. Both of them, news had become lot that Mohammed bin Abdul Wah'ab met both of them and got learning from them, and some of people who proofed this described that Mohammed bin Hayat had an effect towards the life of Mohammed bin Abdul Wah'ab and described him that he was as a torch (flame) that lighted for his way.[2]

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1 - What the writer of Mohammed bin Abdul Wah'ab's biography did say about the people who said this; is wrong and shameful!! We can say , learning from books without masters is allowed and it sometimes be better than people who taught by masters, such as Ibn Hazm in the old time and others and Al Bany in Hadith. Both of them were the best people in their own time and served Islam truly.

2 - That proofs not that he was imitative but as the next paragraph says he relied on the books of Ibn Taym'eyah and Ibn Qay'em, through the books only.

In addition, people that The Master of Islam Ibn Taym'eyah (728) and his pupil Ibn Qay'em (751) affected on him, as they were the owner of strong thought in building Mohammed bin Abdul Wah'ab's faith and that caused to limit his own thought and his method. He frequently declared that he was very fond of both of them and both of their own composed. He did follow Ibn Taym'eyah in his instructions, although he was from Hanabel'ah (the sect of Ahmed bin Hanbe. but he ordered the people to strive even if he conflicted with Hanabel'ah .he was free in thought in not more than Qura'an and the sound of Sun'ah. He had a sharpen tongue, had a power to convince, hearted-brave and he neither did pay any attention to a darken prison, nor an exhausted torture. It seems that Mohammed bin Abdul Wah'ab knew Ibn Taym'eyah through his studying of Hanbaley'ah and he devoted himself to his books dispatches. He used to write and read them, Ibn Taym'eyah was his own Imam, guide and his motive thought until it became conceded for searchers of the Wah'abey'ah's movement and its leader

was achieving to the thought of Ibn Taym'eyah and all his pupils.

The beginning of his call:

It is likely that reaching sheikh Mohammed Harym'alaa after his returning from his trips abroad of Najd between in 1144 and 1149 (Hijrah) and during starting his call, the people were divided into two divisions; supported and opposed teams. The supported people were lesser than the opposed people were. From the people who were opposed to him, his own father!! Nevertheless, the disagreement was not for the essence of the call but for the style of the call! He compiled (كتاب التوحيد الذي هو حق الله على العبيد) *The Book of Monotheism **that** is The **Right** for Allah upon **Slaves**.* That book had been great demand in different countries.

After Abdul Wah'ab bin Sulieman's death in 1135, Mohammed bin Abdul Wah'ab became more enmity against what he saw null, some princes began to pay

attention to what he called for, one of them was The prince of Al Ay'eyn'ah his name was Othman bin Ma'am'er.

His moving to Al Ay'eyn'ah and beginning the call applying:

Ibn Bishr narrated that some people tried to transgress upon Mohammed in Harym'alaa because he decided to bring them up for their bad deeds. But it was likely that this trying was not the biggest reason for his moving but the biggest reason for his moving to Al Ay'eyn'ah was Othman bin Ma'am'er's acceptance for the call, as we have said before. There were other causes, Ay'eyn'ah was stronger than Harym'alaa that was divided into two divisions one of them did not confess leadership the other Chapter. And Ay'eyn'ah was his own hometown, and that made his self tended to live in it. He moved in 1154 and when he arrived, its prince did welcome him very much, and ordered his fellows to obey what he would order them to do. Othman did wed Al Jawharah bint Abdullah to him (Mohammed) she had a high-ranking in the public's lives. This marriage made the supporters were

more and more than before, and Sheekh Mohammed became in a good position and this helped him to execute his call.

The call began to be true and the opposed people to him became more active than before. And some people who supported his call acceded to the people who opposed to him, it seemed that they were not contrary to him or the basic lines of monotheism but when he wanted to achieve his call they were contrary to him. Some reasons were fears of some of schoiars to fall down from their own social position such as Sohaym from Riyadh and Abdullah bin Al Moway'ass from Harmah but this opposition had no effect to stop his call.

These opposed people knew that they were weak so they did their best to gather the out of Najd's scholars against his call. They sent Suleiman bin Sohaym with a massage to Al Basra scholars and Al Ahss'aa against Sheekh Mohammed, and mentioned many defects of him and asked them to answer back his call. This massage met listening ears of these two town's scholars, so they wrote

down the replies and the opponents circulated these writings among the inhabitants. Nevertheless, all the attempts were in vain.

When the opposed people knew that their own argumentative attempts failed, they saw that they should rely upon using another style to get ride of that call. Therefore, they directed to the princes and seduced them to end up that call to be bigger not than its placement. The most important prince that the opponents went to Suleiman bin Mohammed A'l Homayd, the leader of Bany Khalid and the governor of Al Ahss'aa.

The opposed people succeeded by the call of the scholars to persuade Suleiman bin Mohammed into their own opinions and they attained him to their side. So he did write down a letter to Othman bin Ma'am'er asking him to give up the assistance (help) for Mohammed bin Abdul Wah'ab.

Realization of Othman for the serious of what Suleiman's threat and fearing of taking a particular

military performance against him, he asked Mohammed bin Abdul Wah'ab to leave his town, the attempts that were from Sheekh Mohammed, to let Othman be patient, were in vain. Sheekh Mohammed had, in the end, to leave the town, which saw the outset of his own call's applying and his fame increase in Najd and outside of it.

Al Dara'ey'ah (الدرعية) town was the most suitable place for him when he decided to leave Al Ay'eyn'ah. Its strength was growing more and more. To show that fact, they did withstand (hold out) the attack of the leader of Bany Khalid in the year of 1133 (of immigration).

Al Dara'ey'ah had got bad relationship with the leader of Bany Khalid, the call of Mohammed bin Abdul Wah'ab had got good acceptance among the great leaders in it in the front of those were the two brothers of the prince ; Masharry and Thony'an and his son, Abd Al Azeez.

Sheekh Mohammed bin Abdul Wah'ab and his family went out to Dara'y'ah with a guard band of the

prince Othman. When he arrived to Dara'y'ah, he got down as a guest at A'l Sowaylam who were famous in the town and were enthusiastic to this call of Mohammed. The prince Mohammed bins Sa'ood, his two brothers Mashry and Thony'an came to welcome him, and they promised him protection and supporting. In addition, there was a dialogue between both of them:

Prince: Get good news of better countries than your, powerful and strength.

Sheekh: and I am going to give you good news of strength and that word "There is no God but Allah" whoever keeps to it, works with it and save it, he shall possesses the slaves and the earth, it is the monotheism word that all the messengers called for it. The land is for Allah's Moslem slaves. The prince stipulated upon Sheekh two conditions:

1- To not leave off them and replace not them to another people.

2- To not resist to let the governor to get from fruits in the time of fruits as he used to get from the people of Dara'ey'ah.

For the first condition, Sheekh said: Spread out your right hand to pay homage, blood by blood and wreckage by wreckage. And for the second term, Sheekh said to him: Allah may open for you conquests and compensate you of better plunders than what you get from your people.

The narrations is agreed upon that the prince Mohammed bin Sa'ood stipulated , as we mentioned before, some other narrations added another condition it was; to let Sheekh not oppose Mohammed bin Mohammed bin Sa'ood when he get the annual taxes from his people.

However, the details of the different narrations around the meeting and the talking of both of them, all of them agreed upon that they did pay homage to each other. It was in 1157 of immigration.

Some historians pointed that the political matters would be for Mohammed bin Sa'ood and his offspring and the religious affairs would be for Mohammed bin Abdul Wah'ab and his offspring.

After the paying homage, the call of Mohammed bin Abdul Wah'ab becomes more serious that was gathering between the sword and the tongue, the strength and the faith. According to what Sheikh's faith that it should protect the right with the force, because Allah the glorified prevents the bad deeds by governor that Qura'an does not do!

جاء هذا الحديث موقوفا على عمر بن الخطاب كما جاء في تاريخ بغداد وفيه "الهيثم بن عدي الطائي" قال عنه البخاري في التاريخ الكبير ٨-٢١٧-٢٧٧٤ (سكتوا عنه) ، قلت: وقد قال عنه أبي إسحاق إبراهيم بن يعقوب الجوزجاني التوفي في ٢٥٩ من الهجرة في كتابه المعروف (أحوال الرجال : ١ / ٢٠٠ / ٣٦٨) الهيثم بن عدي ساقط قد كشف قناعه.. (لما يزع الله بالسلطان أعظم مما يزع بالقرآن) ويزع معناها : يمنع أي أن الله عز وجل يمنع وقوع الجرائم والفواحش بالسلطان أي الحاكم، أكثر لدى أهل الأهواء وأهل الضلالة أكثر مما يدخل في قلوبهم الوجل من آيات التخويف والتعذيب والوعيد لمن يرتكب تلكم الجرائم لضياع الورع أو

لقلته ... ومع هذا فالحديث لا يصح بسبب الهيثم بـن عـدي..(المتـرجم المحقق)

The prince and Sheikh had spent their period for spreading out the call inside Najd. When the prince died, his son came after him in 1111 to 1218 of immigration, to support this call with Sheikh who died in Dara'ey'ah and the sons of Sheikh abided by their father's call with the new Caliph.

Mohammed bin Abdul Wah'ab's written-deeds:

Ibn Abdul Wah'ab left a different intellectual heritage, he had many messages treated the current matters besides several books that described his call.

The first kind:- the messages:

He offered to view these messages that described the living thought of Sheikh some of them were as questions that he answered them.

The second kind:- Books:

His own books are characterized by smallness sizes and the abbreviation, and they relied upon the texts (Qura'an and Sun'ah) only. Such as:-

1- Al Tawheed.
2- Kashf Al Shobahat.
3- Al Kaba'er
4- Tafsseer Qura'an.
5- The prophetic guidance.
6- The big description and justice.
7- The source of faith.
8- The brief Biography.
9- Lengthened Biography.
10- Hadith's collection according to jurisprudence's replying.
11- The merit of Islam.
12- The three sources and their proof.
13- Advice to Moslems with the last messengers.
14- The book of the revoking of Islam.
15- Explanation of Fatiha.

16- Explanation of the monotheism's word.

17- The meaning of idol and the bosses of its kinds.

18- The trail Ahadith.

19- Zad Al Mea'ad abbreviated book.

20- The used useful.

21- The enjoin of favour and the forbiddance of abominable.

Remark:

We relied upon some sources for our having biography such as:

- The scholars of Najd during the six centuries. By Abdul Allah bin Bas'am.

- Sheikh Mohammed bin Abdul Wah'ab, his life and thought. By Abdul Allah Al Othaym'een.

- The history of some accidents that happened in Najd. By Ibn Iss'a.

- The address of Glory for the Najd's history. By Othman bin Abdul Allah bin Bishr.

- The gardens of thoughts. By Hussein bin Ghan'am.

- The effects of Imam Mohammed bin Abdul Wah'ab. By Dr. Ahmed Mohammed Al Dobayb.

- The written deeds of Mohammed bin Abdul Wah'ab. By from the press of the University of Imam Mohammed bin Sa'ood.

- The book of Lam'e Al Shihab fi sirat Mohammed bin Abul Wah'ab. By Aby Rahm'an bin Abdul Lateef.

- Spreading out of Mohammed's call outside Jazeera. By Mohammed Kamal Jome'a.

- How the appearance of Sheikh of Islam Mohammed bin Abul Wah'ab. By Unknown one.

ترجمة الإمام بن قيم الجوزية

٦٩١- ٧٥١ هـ

صاحب كتاب:

زاد المعاد في هدي خير العباد

Imam bin Qay'em Aj-ozey'a

Biography

THE OWNER OF ZAD AL MEA'AD'S BOOK

(691 – 751)of Immigration

His name and lineage:

He is jurist, clever examined, perfect explainer , grammatical the chieftain of Islam Abu Abul'ah Mohammed bin Aby Bakr bin Ay'oob bin Saad bin Horayz Al Zare'y Al Demashq'ey, Ibn Qay'em Al Juzey'am is one from the corners of Islam reforming and one of the biggest scholars.

He got that fame name for the school that was established by Mohy'ee Ad'een Abu Al Mahassen Yosof bin Abdul Rahm'an bin Aly bin Aj'awzey.

His father was a supervisor upon Al Jozey'ah, it was the school that Mohy'ee Ad'een bin Al Haf'ez Yahya bin Al Jawzey built, at Sooq Al Qamh in Damascus, he had finished its building in 652 and in the year of 1327 it was turned into a courts. Then it was closed. And it was reopened by charitable - succor (الإسعاف الخيري) association and made from it a children school. It was burned during the Syrian revolution. Shops were built and it was made upon them a mosque it is still inhabited.

His birth and bringing up:

He was born on the seventh of Safar 691 of immigration in Damascus, and his father did bring him up taking him to the Jawzey'ah school. It is no doubt that he had leaning early drinking of knowledge of that school, and the other sects schools. Hanabila had got particular schools such as: Al Jozey'ah , Sok'arey'ah, Amrey'ah and etc.

Ibn Qay'em had heard Hadith from:

1- Al Shihab Aln-Nabolsy Al A'b'er.
2- Al Qady Taqey ad'Deen bin Solayman.
3- Fatima bint Jawher.
4- Issa Al Mate'am.
5- Aby Bakr bin Abdul D'aem.
6- Issm'aeel bin Maktoom.

And he got Arabic Language by Aby Al Fat'h Al Ba'ley, so he did read Al Molakh'ass of Aby Al BAqa'a and read Al Jerjaney'ah, and Al Fey'et bin Malik and the most of Kafey'a Al Shafey'ah and some of Al Tassheel and

he read to Sheekh Mojed Ad-Deen Al Tonesy a piece of Al Moqar'ab of Ibn Assfoor.

Fiqh and its origin that he took from Sheikh Safey Ad'deen Al Hendy bin Taymeyah and Sheikh Issm'aeel bin Mohammed Al Har'any he did read Al RAwd'ah of ibn Qudamah and Ihk'am fi Osool Al Ahk'am of Amedy, and Mohassel wal Mahsool and Arbaa'een of Fakhr Ad'Deen Ar'azey and Mohar'er of ibn Taym'ey'ah (the grandfather) and he took arithmetic and the religious duties of his father that he was long-practiced in that field. His bigger Shiekh that he accompanied for seventy years of his own life and he left for him the big influence, he was Imam Taqey Ad'een bin Taymey'ah. He admired of him very much when he met him in 712 and accompanied him as long of his life and he was q pupil under him and did bear the load of Jihad (struggle) to victor his sect.

Ibn Qay'em suffered from for his guidance of Sheikh's thought, he suffered a lot of persecution, torture, prison and etc. he once was imprisoned in a single prison away of his Sheikh into Damascus fortress.

Wrangles have been done with the two team the first one was Ibn Taymey'ah and his pupil Ibn Qay'em and the second team was some scholars in that era for some opinions that the both adopted.

The owner of "Al D'orar Ak'amenah book said: Ibn Qay'em who refined Ibn Taymey'ah's books and did spread his knowledge and did stand by most his own thoughts.

Ibn Qay'em describes in his own book "Wabil Ass'ay'eb pages: 66 - 67" Ibn Raj'ab took from him in the book of : "Zayl Tabaqat Al Hanabilah" – he described his own condition and his Sheikh condition too in the prison saying: What my own enemies can do against me? My own garden and Paradise are into my chest whereas I go they are with me, my imprisonment is privacy, my killing is martyrdom, getting me out of my home is tourism.... He said to me once: the prisoner one is that his heart is prisoner away his Lord, and the captured one is captured by his own inclination, when he entered the prison he said:

﴿ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ﴾

(الحديد ١٣)

On the day when the Hypocrites will say to the believers Wait for us!! Let's get something from your light, it will be said: Go back to your rear! Then seek a light ! So a wall will be put up between them, with a gate therein. Inside it will be mercy and outside it will be torment. (Hadeed sura verse 13)

His own pupils:

A lot of people became pupils by his hand such as:

* Ibn Katheer the owner of "Explanation of Qura'an". 774
* Al Hafez Abu Abdullah Mohammed bin Ahmed bin Abd Al Hady Al MAqdassey 774.
* Imam Ibn Rajab Al Boghd'ady Al Hanbaley 795

* Shamss Ad'een Abu Abdullah Mohammed bin Abd Al Qader bin Mohyee Ad'een Othman bin Abdu R'ahm'an An'abolssy. 797
* His son Ibraheem 797 his son Sharaf Ad'een Abdullah who studied in Sadrey'ah repairing his father.

Ibn Rajab said: The great people who took his knowledge glorified him.

His own written deeds:

Ibn Qay'em faced the destiny in his own time, the Islamic thought in that time was very bad the political position was bad too, so Allah the Glorified destined to them Ibn Qay'em so he had a lot of books such as:

1- Al Toroq Al Hakmey'ah fi Al Seyasah Al Rae'y'ah.
2- Ia'lam Al Mowaq'een An Rabeil Alameen.
3- Zad Al Mea'ad .
4- Tazeeb Sonan Aby Dawood.
5- Tareeq Al Hejratayn.
6- Ijtima'a Ajiyoosh Al Islamey'ah.
7- Madarik Al Salikeen.

8- Zad Al Mosafir.

9- Shifa'a Al Aleel.

10- Al Sawa'eq Al Morsalah.

11- Al Manar Al Moneef fi Al Saheeh wal D'a'eef.

12- Bada'ea Al Fawa'ed.

13- Hady Al Arw'ah ila bilad al Afr'aaf.

14- Al Rooh book.

15- Jalaa Al Afh'am.

16- Aqd Mohk'am.

17- Bayan Ald-Daleel.

18- Al Shafey'a Al KAfeyah.

19- Nohat Al Moshtaqeen.

20- Tohfat Al Mawdood.

21- Al D'aa wal Dawa'a.

22- Al Khil'a wal Mahab'ah.

23- Al Fat'h al qudssey.

24- Jawabat Abedy Al Solb'an.

25- Amthal Al Qura'an.

26- Al Syrat Al Mostaqeem.

27- Al Tuhf'a Al Mak'ey'ah.

28- Al Asm'aa Al Hosnah.

29- Al Tebyan fi Aqs'am Al Qura'an.

30- Al Tao'oon.

31- Noor Al Mo'emen.

32- Kashf Al Ghita'a.

33- Hedayat Al Hayara.

34- Al Forosey'ah.

35- Ighathet Al'ahfan.

36- Raf'e Al Yadayn.

37- Fadl Olama'a.

38- Tafseer Moaw'azateen.

39- Masa'el tarablosey'a.

40- Botlan Al Kemy'aa.

41- Hok tarik al Sala'at.

42- Od'at Al Sabereen.

43- Al Kaba'er.

44- Tafdeel Mecca An Al Medina.

45- Hokm Ighmam hilal Ramadan.

46- Al Tahreer.

47- Akhbar al Nessa'a.

48- Al Fawae'd.

49- Raf'e Al Tanzeel.

50- Al Son'a wal bida'a.

51- Al Sabr.

52- Teb Al qoloob.

53- Ma'any Al Adawat wal horoof.

54- Al Mahdey.

55- Al Mohaz'ab.

56- Al Wabil Al S'ay'eb.

57- The description of Qura'an's names.

His death:

He died in the night of Thursday of the thirteen of Rajab at the time of Azan Al Isha'a in 751 of immigration he was sixty years old. The people of pried upon him on the next day at noon, were a lot, in Amawey's Mosque. Ibn Katheer said: His funeral was full of judges, lords, the good people from the command and the private people. He was burned in Damascus at "Bab As'ahgeer" by his mother.

His knowledge and the scholars praising him:

Ibn Rajab said: He was the owner of worship and staying awake at night in devotion, he was busy in asking Allah's forgiveness and glorification, and he adored Allah and delegation the routing to Allah, and going to His worship, I have not seen like him before. During his imprisonment he used to recite Qura'an with thinking, so Allah opened for him a lot of goodness such as good sides of tastes and the sound Mawajeed . He went on pilgrimage many times, and the people of Mecca mentioned that he did his best for worship a lot of circumambulations a wonderful thing!!

Qadey Borhan Ad'een Al Zare'y said: No one under that sky is wider than him in knowledge. He did write down a lot of composed deeds in different kinds of knowledge. And no one had got particular books such he had.

Al Zahabey said: He kept on Hadith and its texts and some of its men, he worked at jurisprudence and he had knowledge of its results, and in grammar.

Ibn Hajer said: He had a heart bold, wide knowledge, and he knew the disagreement and the ancestors's sects, he did not love anyone such Ibn Taymey'a.

Al Hafiz Ibn Nasser Ad'een Al Demashq'ey: He was one of Mohaq'eqeen Alam Al Mosan'afeen Naderat Al Mofassereen.

بسم الله الرحمن الرحيم

وبه الثقة و العصمة

مقدمة المؤلف

In The Name of Allah The Most Beneficent The Most Merciful.

All The Praise be to Allah, the lord of A'lameen (mankind, jinn and all that exists) and I witness that there is no God But Allah He is Alone and I witness that Mohammed is his slave and Messenger.

Verily Allah is the only creator and choosing, Allah the Glorified said:

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ*وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّـهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾ (القصص ٦٨)

﴾ *And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified be Allah, and*

Exalted above all that they associate as partners (with Him).﴾ *Qassas verse 68.*

The meaning of Choosing: selection, Allah is the only one who has the choice as he wants no body else. As Allah said:

﴿ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴾ (الأنعام ١٢٤)

﴿ Allah knows best whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.﴾

And as Allah the Glorified said:

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ (٣١) أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضاً سُخْرِياً وَرَحْمَةُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٣٢) ﴾

(الزخرف ٣١ ، ٣٢)

﴿ And they say: Why is not this Qura'an sent down to some great man of the two towns ? Is it they who would portion out the mercy of you Lord'? it is We Who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord is better than the which they amass. ﴾

Allah the Glorified has glorified Himself of what their partners of what their suggestions and choice. Their polytheism does not include the proof of the creator but He to glorify Himself about that, and the next verse says:

﴿ فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحاً فَعَسَى أَن يَكُونَ مِنَ المُفْلِحِينَ ﴾

(القصص ٦٧)

But as for him who repented, believed and did righteous deeds then he will be among those who are successful.

As Allah created them, He did choose those, and that choice is up to His own wisdom, it is neither up to their own choice nor to their suggestion. Moreover, that the general choice is from the greatest miracles of His divinity and from the biggest evidences of His oneness, and His own full-descriptions and the truth of His Messengers.

His choice to the selected angels such as what the Allah's Messenger said: Allahom'a Rab'a Gebril wa Michael wa Issrafeel, Fater As'amawati wala'rd A'lem Alhgayb wa-sh'ahadah Ant'a Tahkom bayn Ibadika fima kano fihy yakhtalifoon, Ihdeny lima Okhtilefa fihy min al Haq beizn'aka in'aka tahdy man tasha'a ila siratin mostaqeem.

" اللهُمَّ رَبِّ جبريل وَ ميكائيل وَإسْرَافيل ، فاطِرِ السموات والأرض ، عالم الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلف فيه من الحق بإذنك ، إنك تهدي من تشاء إلى صراط مستقيم ". (رواه مسلم {١٢٨٩})

And also His choice to Prophets from the sons of Adam, and His choice to the messengers and His choice to the messengers of the owners of will, whom were mentioned in the both of the two Sura Al Ahz'ab and Ash'ora and his choice the two as Khaleel (Khaleel: is that one who is loved more.) they are Ibraheem and Mohammed ﷺ and He did choose from the son of Adam the sons of Issm'aeel and Bany Kenanah from Khozaym'ah and He did choose from Quraysh Bany HAshim and did choose from Bany Hashim the master of the Bany Adam (on the doom's day) as he ﷺ said: You are going to be the seventy nations you are the best that Allah chooses.

(أنتم توفون سبعين أمة، أنتم خيرها وأكرمها على الله) قلت: رواه الترمذي بسند جيد وابن ماجة (٤٢٧٧)، وأحمد (١١١٥٨) ، (١٩١٦٤) والدارمي (٢٦٤٢) [صحيح]

وفي مسند البزار (إن الله سبحانه قال لعيسى بن مريم : "إني باعث بعدك أمة إن أصابهم ما يحبون حمدوا وشكروا، وإن أصابهم ما يكرهون احتسبوا وصبروا، ولا حلم و لا علم، قال يا رب كيف هذا ولا حلم ولا علم؟ قال: أعطيهم من حلمي وعلمي" قلت: رواه أحمد في القبائل (٣٦٢٦٥) حسن لذاته عن أبي

الدرداء وقال الهيثمي في مجمع الزوائد: ١٠- ٦٧ : رواه البزار والطبراني في الكبير والأوسط . قلت وقد رواه أبو نعيم في الحلية ١ – ٢٢٧ وهذا مما تفرد به أبي الدرداء .. [صحيح])

In Al Baz'ar 's attribute (Mosnad) Verily Allah said to Issa bin Maryam : I am going to send a nation after you if they get at what they love, they praise and thank, and if they get at what they hate, they be patient although they have no patience no knowledge. He said: how do they do this without patience and without knowledge? Allah the Glorified said: I will give them from my Patience and from my knowledge.

فصل

اختص الله نفسه بالطيب

Chapter

ALLAH THE GLORIFIED SPECIALIZED HIMSELF IN GOODNESS

This means that Allah chooses from each kind the best, so He specialized them for himself. Verily Allah the Glorified is good does love not but good, and does not accept but good, and does not accept saying or deed or charity but the good of them only.

By this the cause of the man's happiness or misery is known , verily the good nothing is suitable for him but the good and he does not accept but the good and his heart does not content but it (the good) he has speech, the good speech that nothing goes up to Allah but it (the good) that good speech is away of obscenity in talking of

the telling of a lie. backbiting, Talebearing, wrong, and the false taking and each ill talk.

And he does not get used but the best deeds, that the sound instinct according to the prophecy Islamic law, the sound minds vindicate them such as : to worship Allah alone no one with him, and to prefer Allah's contentment to his fancy, and searching for his love by his effort and be kind with His own creatures as he could so he should do for them as he would like to be treated by them.

He has the best morals, he must be meek, grave, patient, merciful, faithful, truthful, good-hearted, humble and does not lower himself before others but Allah.

He should not choose foods but the best of them, they are the allowed foods that feed the body and the soul as well.

And he should not choose marriages but the best and the friends as well, this kind of people is from people that Allah the Glorified said in Qura'an :

﴿ الَّذينَ تَتَوفَّاهُمُ الملائكةُ طيِّبين يقُولُون سلامٌ علَــيكُمُ ادْخُلُــوا الجنَّةَ بِما كُنتُمْ تعْمَلُون ﴾ (النحل ٣٢)

Those whose lives the angels take while they are in a pious state saying them: Salam'on A'lay'kom (peace be upon you) enter you Paradise because of (the good) which you used to do (in the lifetime.) An'ahl verse 32.

And they are from people that the keepers of Paradise will say to them:

﴿ وَسِيقَ الَّذينَ اتَّقَوْا رَبَّهُمْ إِلَى الجَنَّةِ زُمَــراً حتَّــى إِذَا جَاءُوهَــا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَــا خَالدينَ ﴾ (الزمر ٧٣)

Salam'on A'lay'kom (peace be upon you) you have done well, here to abide therein.

﴿ الخَبيثَاتُ للْخَبيثِينَ وَالْخَبيثُونَ للْخَبيثَــاتِ وَالطَّيِّبَــاتُ للطَّيِّبِــينَ وَالطَّيِّبُونَ للطَّيِّبَاتِ أُوْلَئكَ مُبرَّءُونَ ممَّا يَقُولُونَ لَهُــم مَّغْفــرَةٌ وَرِزْقٌ كَرِيمٌ ﴾ (النور ٢٦)

Allah the Glorified said" *Bad statements are for bad people (or bad women for bad men) and bad people are for bad statements (or bad men are for bad women). Good statements are for good people (or good women are for good men)such are innocent of bad statement which they say, for them is forgiveness and generous provision.(An'oor, verse 26)* These meanings of "the bad" as we said; for the bad men and vice versa. Allah the glorified made altogether goodness in the paradise, and made altogether evil in the fire, a home is purely for goodness, and the other home is for badness, and another one is mixed with goodness and badness , it is the lifetime that live now. When the day of judgement comes, Allah the Glorified will distinguish between the goodness and badness and put each one to its position.

Allah the Glorified made for the happiness and unhappiness an address to be known. A man may have two materials (bad and good ones) he would be the owner of one of them, if that one is stronger than the other. If Allah the Glorified wants him to be good, He (the

Glorified) purifies him before death, so he does not need for the fire to purify. His wisdom refuses to let the owner of badness be by Him (Allah the Glorified), so He makes his servant come in the fire as a purification (or punishment) to purify him, and that is up to the sort of the badness.

In view of the fact that the polytheist is an ill self, the fire does not purify him, as the sea does not purify the dog. In view of the fact that the believer is good and innocent of badness, the fire is prohibited from fire, because he has nothing to be purified. O the Glorified ! That His Own Wisdom dazzled the minds.

Chapter of:

TO KNOW THE MESSENGER'S GUIDANCE IS DUTY:

Consequently, the servants should know the messenger ﷺ and what he brought, because there is no way to success but what he brought, and there is no distinguish between the good and the bad deeds but by his Sun'ah. If there is a need and necessity is shown to the mankind, the servant's necessity for the messenger is more than the other necessities.

What do you think of one that you miss for a flicker of an eye his guidance and what he brought, your heart actually would be spoiled, but there is no one feels that but the owner of the alive heart and there is no collection for a dead one's wounding. For the happiness is according to His ﷺ guidance, it is duty upon who loves to rescue himself to know His ﷺ guidance, way of life and his matter to get out of the ignorant people's way from dark into light.

And people are in different kinds in that some are getting little (i.e getting at His ﷻ guidance little), asking for a lot and deprived, and the merit is into Allah's Hand Gives it as He Wishes to anyone and Allah is the owner of The Great Merit.

Chapter of

HIS ﷺ GUIDANCE IN THE ABLUTION :

The messenger of Allah ﷺ often used to have (perform) ablution for each prayer, and he ﷺ perhaps prayed all the prayers with one ablution.[3]

He ﷺ sometimes used to perform ablution for one Mod (مُد) [4] and for two thirds other once. He ﷺ was the easier people pouring for the ablution water, and he warned his people of wasting from it[5]. And the messenger of Allah ﷺ had ablution once and once, twice and twice and three and three. Some organs of his body twice and others three times. He used to rinse out the mouth and sniff out the nose with one scooping and sometimes with two-scooping or three. He used to join with the rinsing

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3- الحديث عند مسلم في كتاب الطهارة وفيه جواز الصلوات بوضوء واحد قلت: وهذا عدا صلاة الصبح لمن نام بعد العشاء .

4- المد = نصف لتر تقريبا والصاع خمس أمدد .

5- - Mod is about a half of liter.

and sniffing, he used to sniff with his right hand and scatter with his left hand. He used to wipe his whole head and sometime wiped his front head returning to the front after wiping the behind of his head. And it is not true that the messenger of Allah ﷺ was limited to wipe some of his head, but if he wiped upon his forelock and he did complete upon his own turban (Imamah عمامة) . he used to keep on the sniffing and rinsing during his ablution, he ﷺ would not leave them off , they are duty. The ablution is arranged as he ﷺ did and he ﷺ used to wash up his two feet when they were not in the two socks. And used to wipe his two ears inside and outside with his head.

Every Hadith that mentioned the Glorification during the ablution is false but the mentioning of Allah's name (Bism'il'ah بسم الله) in the beginning of the ablution and saying: Ashhado An La ilaha il'a Allah wahdaho lasharika lah wa ash'hado an'a Mohammedan a'bdoho wa rasoloh Al'alhom'a ija'alny min al taw'abeen wa ija'alny men al motatah'ereen. In the end of ablution.

The messenger of Allah ﷺ used neither to say : "Naway'to" I have intention to do ... nor his companions used to say that. And he ﷺ did not go past the three times in ablution and he ﷺ did not go past the two elbows or the two heels and he did not use to dry his organs after having ablution.

Chapter of

HIS GUIDANCE IN WIPING UPON THE TWO SLIPPERS

The messenger of Allah ﷺ used to wipe his two slippers inside and outside his country, the time for the resident is for one night and one day, and for the traveller is for three days with their nights. He ﷺ used to wipe upon the two socks, and the turban. He did not use to burden himself against the state that his feet were (كان لا يتكلف ضد الحالة التي عليها قدماه) but if they were into the two slippers , he would wipe upon both of them and if they were bared he would wash up them.

Chapter of

HIS GUIDANCE IN WASHING WITH DUST (TAYAM'OM تيمم)

He ﷺ used to have Tayam'om with one blow for the face and the two palms of his hands (Kaf'ayn كفين) **with the dust or with** the sand as he ﷺ said:

"" .. وجُعِلَت الأرض كلهاَ لي مسجداً وطهوراً فأينما أدركت رجلاً من أُمتي الصلاةُ فعندهُ مسجده وعندهُ طَهورهُ"" ...
رواه أحمد في مسنده في مسند الأنصار ورجال السند ثقات كلهم غير يسار صدوق والحديث بذلك حسن لذاته

All the land is made for me and for my all people a mosque and purified so when the prayer comes up with whoever man of my nation, he has got his mosque and his pure- dust.

When he ﷺ and his own companions travelled to Tabook invasion they had Tayam'om from sand and no one can say that he ﷺ carried with his dust for that but they used sand instead of dust. It is not correct to be said that he ﷺ used to have Tayam'om for each prayer; it is as ablution.

Chapter of

HIS GUIDANCE ﷺ IN HAVING PRAYER

He ﷺ used to begin the prayer with saying (Al'aho Akb'er الله أكبر) **and he did not use to say** anything before it. And he did not use to utter the intention and no one desired that utter.

He ﷺ used to raise his hand up with fingers-extended towards Qebl'ah (Direction to which Moslems turn in prayer toward Ka'ab'a قبلة) his hands would go to under his two ears and sometimes to his two shoulders. But Aby Dawood mentioned said about Aly Bin Aby Talib said: It is from Sun'ah putting the palm of the right hand upon the lest hand under navel during the prayer.

(لكن ذكر أبو داود عن علي: من السنة وضع الكف على الكف في الصلاة تحت السرة) قلت : وهذا الحديث ضعيف جدا ولا يصح الإحتجاج به لعلتان : عبد الرحمن بن إسحاق الواسطي : ضعيف منكر الحديث كما قال أبي حاتم الرازي وهو مجمع على ضعفه ، والعلة الأخرى : زياد بن يزيد مجهول وإن وثقه رجال

الطبقة الثالثة فقد ضعفه رجال الطبقة الأولى والثانية .. والأصح من ذلك ما جاء في عون المعبود ٢ - ٣٢٥ قال: وجاء الوضع على الصدر حديثان صحيحان (قلت : يحسنان أحدهما لغيره) الرواية الأولى في مسند الإمام أحمد عن قبيصة بن هلب (مقبول) عن أبيه قال: رأيت النبي ﷺ يضع هذه على صدره أما الرواية الثانية: في صحيح ابن خزيمة: عن وائل بن حجر قال: صليت مع النبي ﷺ فوضع يده اليمنى على اليسرى على صدره..

He ﷺ once began with (All'ahom'a ba'ed bayn'ey wa bayn khatayay kama ba'ad't bayna alm'ashriq wal maghrib Al'ahom'a ighselny min khatayay bil ma'a wal thalj walbarad all'ahom'a naq'eny min alzonoob walkhataya kama ynaq'a al thawb al aby'ad min al danass)

And once he used to say: Waj'aht'o wajhy lil'azy fatar as'amawati wal'ardd Hanifan Mosleman wama ana min al moshrekeen in'a salaty wa nosoky wamahy'aya wa mamaty lil'ahi rab'ey ala'lameen la sharika lah wa bizalika omert'o wa ana aw'ali moslemeen.

And once he used to say: Al'ahom'a rabi Jebreel wa mikae'eel wa israfeel …

And once he used to say: Allahom'a laka al hamd ant'a noro as'amawat wa al ardd wa man fihin to the end of that call..

It was narrated about him that he ﷺ used to say: Sobhanika Allahom'a wa bihamdika , tabaraka issm'aka wata'ala jad'oka wa lailaha hgaurak. The two last calls are sounder them that last.

Ahmed said: It is good for anyone who open his prayer with some of what the messenger of Allah ﷺ opened with.

The messenger of Allah ﷺ used to say: Ao'zo bil'ahi min ash'ayt'an al rajeem (I ask Allah refuge from the cursed Devil) then he started to recite Al Fatiha and he used not to say Bism'il'ahi al rahm'ani ar'aheem :

وكان يجهر ب "بسم الله الرحمن الرحيم" قلت: الثابت عنه ﷺ أنه لم يجهر بها أبدا بما رواه أنس في الصحيح: صليت خلف النبي ﷺ وأبا بكر وعمر وعثمان فكانوا يستفتحون بالحمد لله رب العالمين .. وفي رواية صحيحة أخرى وكانوا لا يقولون: بسم الله الرحمن الرحيم "

His reciting was extended he used to stop at each verse, when he had finished reciting Fatiha , he used to say: Amen and the people were behind him ﷺ would say Amen (after him).

He has got two halts one was between Takb'eera and reciting and the second one was disagreed .

""وكان له ساكتتان: سكتة بين التكبيرة والقراءة، واختلف في الثانية فروي أنها بعد الفاتحة وروي أنها قبل الركوع. قلت: والحق أنها سكتة واحدة كما هو ثابت بالحديث الصحيح الذي رواه النسائي وغيره كان رسول الله ﷺ إذا استفتح الصلاة سكت هنيهة فقلت: بأبي أنت وأمي يا رسول الله! ما تقول في سكوتك بين التكبير والقراءة؟ قال: أقول: اللهم باعد .... (صحيح لذاته) أما حديث سمرة بن جندب عن الحسن البصري

الذي قيل أن للنبي ﷺ سكتتا ن سكتة قبل القراءة وســكتة بعــد قراءة الفاتحة معنعن لا خير فيه و يحل لأحد الاحتجاج به ..

When he used to finish reciting Fatiha he used to recite another Sura it may be long, it may be short.

Chapter of

IN RECITING IN THE FAJR PRAYER (DAWN PRAYER) [6]

He used to recite in the dawn prayer with sixty of verses to a hundred of verses with Surat Qaff , Surat Room , Surat Ash'amss, Surat Az'alzalah in the two Raka'at and he recited Moa'w'azateen.

He ﷺ was abroad his town, he recited Surat Al Moe'meneen till he reached the mention of Mossa and Haroon in the first Raka'a he coughed and he had a raka'a.

He ﷺ used to recite with Al Sajd'ah and Al Ins'an on the Friday dawn prayer, and Qaf,Iqtarab'at, Sab'eh and Al Ghasheyah on fates and Fridays.

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[6] - قال صلى الله عليه وسلم :" أسفروا بالفجر فإنه أعظم للأجر" والفجر معناه في اللغة انفجار النور من وسط الظلام ولا يصح أن يسمى قبل هذا الوصف (النور مع الظلمة) بفجر بل بليل أو غبش أما الغلس هو الفجر وهو: ظلمة آخر الليل إذا اختلط بضوء الصباح وقبل هذا الوقت الذي يعرفه كل أحد لا تصح الصلاة ابتداءا.

Chapter of

HIS GUIDANCE ﷺ IN THE REST OF THE PRAYERS

In the Zohr (noon) prayer he sometimes used to lengthen the reciting, till Aby Saaid said: The noon prayer would be established and someone would go to Baq'ee, and did fulfill his need (to get out his urine and stool) and go to his family to have ablution and he found the prophet ﷺ was in the first Raka'a.

But the afternoon prayer was as the half of the noon prayer, but the night prayer (Maghr'eb) he ﷺ once prayer it with Ar'aaf in the both of the two Raka'at and another once with At'oor and another once Al Morsalat.

But the persistence of reciting Qissar Al Mofass'al , that was from the doing of Marawan for this Zay bin Thabit disapproved of him doing that.

Ibn Abd Al B'ar said: the messenger of Allah ﷺ used to diversify the reciting and he ﷺ used to recite Alif

Meem S'ad , As'af'at, Al Dokh'an, Sab'eh, At'een, Moa'w'wzeteen and Al Morsalat.

But in the evening prayer he ﷺ used to recite with At'een and said to Moa'az to recite Sab'eh ism rab'eka and Al'ail, and he ﷺ disapproved of him reciting Al Baqara. And said to Moa'az : Are you tortured Moa'az?

On Friday he ﷺ used to recite with two Sura (Al Joma'a) and (Al Monafeqoon) and two Sura: (Sab'eh) , (Al Hgashey'ah)

On feasts days he ﷺ sometimes used to recite (Qaf) and (Iqtarabat) together, and he ﷺ sometimes recited (Sab'aha)and (Al Ghashey'ah) he was still doing that guidance till he died.

He ﷺ used not limit particular Suras but on Fridays and on feasts only.

Reciting a full Sura was from his own guidance not as some people who recite a part of Sura. But he

ﷺsometimes used to recite one Sura in the both of two Raka'at.

He ﷺ used to lengthen the first Raka'a and the second one was shorter than the first one..

Chapter

IN HIS BOWING

When he ﷺ would finish reciting, he elevated his two hand and Kab'ara (said: All'aho Akb'er) and bowed and put his palms of hands on his two knees, and made his two hands away of his two sides, and stretched out his back and made his head in view of his back.

He ﷺ used to say (Sobhan Rabey'a Al Azeem) and he ﷺ sometimes said with this (Sobhanaka Allahom'a wa bihamdika, Allahom'a ihgfir ly)

(وكان ركوعه المعتاد مقدار عشر تسبيحات ، وسجوده كـــذلك ، وتارة يجعل الركوع والسجود بقدر القيام، ولكن كان يفعله أحيانا في صلاة الليل وحده) عن أنس عندما رأى عمر بن عبد العزيز يصلي فقال : إن هذا الفتى تشبه صلاته صلاة النبي ﷺ .. فقـــال الراوي : فقدرنا له نحو عشر تسبيحات في ركوعه وفي سجوده.. حديث ضعيف منكر.. بسبب وهب بن مانوس (مجهول)، ومنكـــر لكونه مخالف لما هو أوثق منه بحديث: أعطوا كل سورة حظهـــا من الركوع والسجود ، وحديث صـــحيح أيضـــا عنـــد البخـــاري ومسلم، بأن ركوعه صلى الله عليه وسلم كان مقدار قيامه وكـــذا

سجوده، ومن قال بأن ذلك في قيام الليل وحده فليأتي بدليل يفيد تقيد هذا .. أما أحاديث الثلاثة تسبيحات كلها لا ترتقي للصحة وإن حسنت فلا تفيد أتم هذه الثلاثة تسبيحات هي مدة الركوع أو السجود بل من التسبيحات التي سمعت عنه ﷺ ..

His guidance often was adjustment of the prayer .

ثم قال ابن قيم:" فهديه الغالب تعديل الصلاة وتناسبها" !! صحيح

He ﷺ used to say : Sob'ooh qod'oos rab'y al malaekati wa r'ooh. And he ﷺ sometimes said: All'ahom'a laka rakat wa bika amant wa laka aslamt khasha'a laka same'y wabasary wa mokh'ey wa azm'ey wa asabey. That was in night-performance (qeyamol'il) and then he ﷺ raised his head up saying: sama'a Allaho limn hamidah and he would raising up his two hands. And he ﷺ always pulled his back and ordered the people to do that while one's kneeling and one's prostrating. When he ﷺ would stand up after kneeling say: Rab'ana wa laka alhamd.. and he sometimes said: Allahom'a rab'ana walaka alhamd..

His guidance was lengthening that Rokn (corner) such as the kneeling , he used to say: Allahom'a rab'ana

laka al hamd mil'e alsamawat wa lardd wa mil'e ma baynahoma wa mil'e ma she'to ba'ad, ahlil thana'a wal majd, ahaq'o maqala al a'abdo wa kol'ona abd , la man'e lima a'atayt wa lamoaty lima mana'et la yanf'a za al jad minka al jad.

And he ﷺ said: Allahom'a ihgselny min khatayay bil ma'a wa lthalj wal barad wa naq'eny minal zonoobi walkhataya kama yonaq'a ath'awb al aby'ad minal danass wa ba'ed bayny wa bayn khatayay kama ba'eto bayn al mashreqi wal mahgreb.

And he ﷺ said: lirab'y al hamd , lirab'y al hamd. Such his kneeling time.

Moslem mentioned from Anass: When Allah's messenger ﷺ said: "Same'a Allaho limn hamedah" he stood up till we said: He did wrong! And he would prostrate and did sit between the two prostrations till we said: He did wrong! That is his known guidance, Bany Omay'a people who shortened these two corners till they were thought that shortened is from Sunnah.

Chapter

HE ﷺ USED TO SAY: ALLAHO AKB'ER AND FALL DOWN IN A PROSTRATION STATE AND DID NOT RAISE UP HIS TWO HANDS.

"ثم كان يكبر ويخر ساجدا، ولا يرفع يديه" أخرجه البخاري في صحيحه في الآذان (٧٣٨)

He ﷺ used to put his two knees then his two hands and then his forehead and his nose and that is the sound the first near is the first falling to the ground !! but the sound is putting the two hands before the two knees. The messenger of Allah ﷺ prohibited from imitation with animals during prayer. He ﷺ prohibited from making kneel down as camel , turning round as fox, spreading out the two hands as the lion, squatting as the dog (اقعاء - قرفصاء) and digging as crow.

"عن وائل بن حجر قال رأيت النبي ﷺ إذا سجد يضع ركبتيه قبل يديه وإذا نهض رفع يديه قبل ركبتيه" وهذا السند فيه "شريك" مع كونه صدوق فإنه يغلط ويخالف فإذا خالف فغيره أحب إلينا

منه (ابن معين) قال الترمذي انفرد به شريك !! قلـــت: ويعتبـــر الاحتجاج به ساقط لكون الأصح منه يخالفه ... عن أبي هريـــرة قال: قال رسول الله ﷺ : إذا سجد أحدكم فليضع يديه قبل ركبتيـــه و لا يبرك برك البعير.. (صحيح) وعند البخاري بابا : قال نافع : كان ابن عمر يضع يديه قبل ركبتيه (سنده جيد)

He ﷺ used to prostrate upon his forehead and his nose without the ball of his turban. He ﷺ used much to prostrate on the ground, on water on mud on Knomrah (a piece of palm leaves) and on tanned fur.

He ﷺ used to firm his forehead and his nose to the ground and made his hands away of his two sides when he ﷺ prostrated. He ﷺ used to put his hands toward his shoulders and his ears. And he ﷺ received Qibl'a with his limbs of his feet's fingers.

He ﷺ used to say: Sobhan rab'eya ala'l'a and ordered to be said that. And used to say: Sobhanaka Allahom'a rabana wa bihamd'ika, Allahom'a ighfir ly. And he ﷺ used to say: Sob'oohon qod'ooson Rab'il mala'ekaty war'ooh, and used to say: Allahom'a laka sajato wa bika

amanto wa laka aslamto, sajada wajheya lilazy khalaqaho wa saw'aroho wa shaq'a sama'aho wa basaraho, tabaraka Allaho Ahssan Al Khaleqeen.

He ﷺ used to say: Allahom'a ihgfir ly zanb'y kol'aho deqaho wa jol'aho wa aw'alaho wa akhiraho wa a'alaneytaho wa ser'aho.

He ﷺ used to say: Allahom'a ighfir ly khatayay wajahly jad'y wa hazaly, wa khatayay wa a'mdey wa kolo zalika end'y., Allahom'a ighfir ly ma qad'amto wa ma akh'arto wa ma asrarto wama a'lanto ant'a ilahy la ilaha il'a ant'a. he ﷺ enjoined the people in diligence in the supplication during the prostration and said: it is worthy of responding to you.

Chapter

He ﷺ used to arise his head up saying Allaho akb'er without rising up his hands, and used to sit spreading his left leg and sitting on it and erect the right one and put his two hands upon his two thighs and moving his finger saying: Allahom'a ighfir ly, warhamn'y wajberny wahdeny warzoqny.

Hozayfah said : he ﷺ used to say: Allahom'a ighfir lyand rising up upon the chest of his two feet relying on his two thighs, when he would rise up , he set up for reciting and did not stop.

He ﷺ used to pray the second kneel as the first one but not four thing: Al Sokoot (silence) , **Isteft'ah** (opening supplication), Takb'eerat Al ihram (saying Allaho akb'er) and lengthening it.

When he ﷺ sat for uttering for saying "At'ahey'ato Lil'ah was'alawat wat'ay'ebat" he put his left hand on his left thigh, and his right hand on his right thigh, and made a

sign with his forefinger, he ﷺ used to curve it a bit without moving throwing his sight towards it.

The description of his sitting . was as we have already mentioned, but Hadith of Ibn Al Z'obeer that Moslem mention : The messenger of Allah ﷺ used to make his left foot between his thigh and his leg when he ﷺ sat in his prayer, that was during the last Tashah'od (uttering).

He ﷺ learned his companions : At'ahey'ato Lil'ahi was'alawat wat'ay'ebat as'alamo A'layk'a Ay'oha an'aby wa rahmatol'ahy wa barakatoh, as'alamo A'alayna wa A'ala Ibadyl'ahi as'aliheen ash'hado an la ilaha il'a Allah wa ash'hado an'a Mohammedan A'bdoho wa rasoloho.. he ﷺ used to relieve that so much that he was as fire-stone (الرضف)

لما رواه النسائي وأحمد وغيرهما من حديث عبد الله بن مسعود "كان رسول الله ﷺ كأنه على الرضف"صحيح لذاته عن النسائي وفي رواية أحمد (كأنما كان جلوسه في الركعتين على الرضف)

والرضف : حجارة محماة على النار.. وهذا لبيان سرعة التشـــهد الأول وهذا من السنة..

He ﷺ used not to say Allahom'a sal'y A'ala Mohammed , nor asking refuge from punishment of the grave or anything else from the last uttering.

He ﷺ used to stand up from sitting saying Allaho Akb'er on his two feet's chests (that is not true for the weakness of Hadith)

(حديث: عن أبي هريرة قال: كان ﷺ ينهض على صدور قدميه) رواه الترمذي قلت: وهذا الحديث الذي رواه خالد بن إلياس فــذاك متروك الحديث فلا يحل الاحتجاج به..أما رواية "معتمــدا علـــى فخذيه" ، ولا يعتمد على الأرض" (إسناده ضعيف كما قال الحافظ في الفتح ٢- ٢٥٠) ولا يعتمد على الأرض في النسخة الكاملـــة لذاد المعاد ١ – ٢٤٠ مخالفة تماما لما رواه البخاري : وإذا رفع رأسه عن السجدة الثانية جلس واعتمد على الأرض ثم قام وفـــي رواية صحيحة (حسنة لذاتها) كان ﷺ يعجن في الصـــلاة يعتمـــد على يديه إذا قام ... مثله عند البيهقي بسند صحيح)

Al Bokhary and Moslem narrated that he ﷺ used to raise up his two hands and read Al Fatiha, alone.

He ﷺ used not to turn his sight round during prayer and he ﷺ said: "That turning is a defalcation that the devil does in the slave's prayer"

He ﷺused to supplicate after Tashah'od (uttering) and before greeting (Al Salam) and ordered the people to do that.

But the supplication which is after Al Salam receiving Qibl'a it is not from his Guidance. Saying: Al Salamo A'alayk'om wa rahm'ato Allah twice, on the right side and on the left one.

But the one greeting is not sound !! (but it has got a lot of sound Hadith that proved there is one greeting for Witr prayer) and that is from Sunnah.

Chapter

HIS ﷺ SUPPLICATION IN THE PRAYER

He ﷺ used to supplicate saying: Allahom'a in'y A'aoozo bika min A'zab Al Qabr wa A'oozo bika min fitnat Al MAseeh Al Daj'al wa A'aoozo bika min fitnati Al MAhya walmamat Allahom'a in'y A'aoozo bika min Al maetham wal maghram.

He ﷺ used to say also: Allahom'a ihgfir ly zanby wawas'ea ly fi dary wa barik ly fima razaqtany.

He ﷺ used to say also: Allahom'a in'y as'ealaka ath'abat fil amr wa al A'azima A'ala Ar'oshd wa as'ealaka shokr ne'amatika wa hosn ebadatika wa as'ealaka qalban saliman wa as'ealaka lisanan sadiqan was'elaka min khayr ma ta'alam wa a'aoozo bika min sh'ary mata'alam wa astahgf'irak lima ta'alam. The memorized supplication of him ﷺ in a signal- utterance.

Chapter

He ﷺ used to bow his head when he went to the prayer, and in the last Tasha'hod did not go his sight past his signal. Allah the Glorified made his delight of his eye in prayer. He ﷺ used to say to Bilal: O Bila ! Rest us with prayer. And that did not distract from the matter of Ma'emomeen (the prayers who prayed after him).

He ﷺ would enter in the prayer and he wanted to lengthen it, but when he ﷺ would hear a boy crying, he ﷺ made short it, to be not hard for his mother. He ﷺ prayed the duty (Fard) while he ﷺ was carrying Umamah the daughter of his daughter, and if he ﷺ stood up , he ﷺ carried her, and when he ﷺ kneeled down, he ﷺ put her down. When Al Hassen or Al Hussein got ride his back during prayer, he ﷺ did lengthen the prostration to not make him fall down. He ﷺ would prayer, and A'esha came . so he walked to open the door for her and then went back to the prayer again. He ﷺ used to respond the greeting

with the signal. But Hadith that says: "Whoever makes a sign during his prayer, he should repeat it" it is a null Hadith.

(من أشار في صلاته فليعيدها) رواه أبي داود (٨٠٧) وفيه محمد بن إسحاق قد عنعن السند وهو من المعروف عنه بالتدليس، وقد أعله أبي داود بسبب (غطفان) فقال عنه مجهول !! قلت : قال العراقي: ليس بمجهول فقد روى عنه جماعة قلت: فقد وثقه ابن معين والنسائي و ابن حبان وذهب إلى توثيقة الذهبي وابن حجر..

He ﷺ would blow in his prayer, cough up and hawk for a need.

He ﷺ would pray unshod and shod and ordered the people to be shod to contradict the Jews, he ﷺ would pray in one dress and sometime in two dresses. He ﷺ was obedient (Qanata) in the Morning Prayer

(قنت في الفجر : قال دعاء على الأعداء وليس دعاء الوتر في صلاة الصبح وسميت بالصبح أو الفجر لانفجار النهار من وسط الظلمة) وهذا صحيح

He Qanata for one month and left that doing. He did not specialize the dawn prayer for Qonot, but the dawn and the other prayers.

Chapter

He ﷺ said: Verily I am a human being I forget as you do, if I forget, you should remind me. His forgetfulness is from the full-bless upon his nation. He ﷺ prayed two Raka'at only instead of for so when he finished his two Raka'at he prostrated before the greeting, so people took from him doing that. And one prayer of Isha'a he finished two Raka'at and greeted and then he talked and then he completed it and then he greeted and prostrated and greeted .

He ﷺ prayed and greeted and then he went out, and there was one Raka'a so Talha said to him: You forgot one Raka'a!! so he ﷺ came back to the mosque and ordered Bilal to establish (Aqam) so the people prayed that lost Raka'a.

He ﷺ prayed the noon five Raka'at , so they said: You did pray five, so he ﷺ prostrated after he greeted. He ﷺ prayed Al Assr (the afternoon prayer) three only instead of four, and then he entered his home, so the people

reminded him, so he ﷺ prayed for them that lost Raka'a and then he ﷺ greeted and then he prostrated and greeted. These are the five positions that are memorized from the messenger of Allah ﷺ ..

Chapter

THE KHOSHOO'A (REVERENCE, AWE, SUBMISSIVENESS,..) IN THE PRAYER

Closing his eyes in the prayer was not from his guidance, Ahmed and others hatred that deed, and said: that deed is from the Jew's deed, and another scholars allowed that deed, and the sound judge of that question is: if the opening does not break out Al Khoshoo'a it will be better, but is it breaks out Al Khoshoo'a that is not hatred to close your eyes.

Chapter

WHAT THE MESSENGER OF ALLAH ﷺ USED TO SAY AFTER FINISHING THE PRAYER AND WHAT HE ﷺ ENJOINED HIS NATION TO SAY OF GLORIFICATION .. AL AZK'AR

He ﷺ used to ask forgiveness after greeting three times, he used to say: " Allahom'a ant'a As'alam wa mik'a as'alam tabarakt'a ya zal jalaly walikr'am" and he ﷺ did not stay toward Qibl'a but as amount saying this saying and then he directed to the prayers' faces.

He ﷺ used to turn into the people on his right and left hands, direct with his face to the people and did not specialized some side to the other one.

When he ﷺ would pray the morning prayer he would sit in his prater- spot till the sun arose well.

He ﷺ used to say in the end of the written prayer : "There is no God but Allah alone and one is a partner with him, he has got the Molk and He has got the praising and He has the All might upon every thing." "O Allah ! No one can prevent what You give, and no one can give what you prevent and no power can subdue Your power" and there is no power nor might but in your power and your might, there is no God but Allah, and we do not worship any one but You, that You have the blessing and the All merit and All the well- praising there is no God but Allah we all are in faithful for His religion and if the disbeliever people hatred that.

He ﷺ ordered his people to say in the end of each written prayer (Sobh'an Allah thirty three times, Al Hamdolil'ah thirty three times, Al'aho Akb'er thirty three times and to complete the hundred they should say: La ilaha il'a Allah wahdaho la sharika laho, lahol m'olk walaho alhamd wa howa A'ala koli shay'en qadeer.)

Ibn hib'an mentioned in his sound book from Al Harith bin Moslem said: the messenger of Allah ﷺ said:

when you pray the morning prayer, say before you talk : Al'ahom'a Ajerny minlan'ar, seven times, if you die in on that day wou will never come into fire, and when you pray Al Maghreb (the night prayer) say like that.

عن الحارث بن مسلم بن الحارث قال: قال رسول الله صلى الله عليه وسلم : إذا صليت الصبح، فقل قبل أن تتكلم : اللهم أجرني من النار، سبع مرات فإنك إن مت من يومك كتب الله لك جوازا (كما في ط المكتبة العصرية هذه والصحيح جوارا بالراء لا بالزال –) وإذا صليت المغرب فكر مثل هذا... قلت: والحارث بن مسلم هذا ابن الصحابي مسلم بن الحارث لم يوثقه أحدا غير ابن حبان ولم يجرحه أحد ومثله مقبول فعندي يؤخذ مثل حديثه في فضائل الأعمال وخصوصا إن كان مثل هذا ولا يحتج بحديثه إذا انفرد أو خالف..

Chapter

SOTRAH (A VEIL) OF THE PRAYER

If he ﷺ prayed to a wall, he made between him and that wall as amount of passing of an ewe, and he ﷺ was not away of it, but he ﷺ ordered to be near of it. He ﷺ used to be not in the centre of a post or a tree but made it in the direction of his right eyebrow.

أخبرنا أبي داود في سننه في كتاب الصلاة (٥٩٤) عن المقداد بن الأسود قال: ما رأيت رسول الله ﷺ يصلي إلى عود ولا عمود ولا شجرة إلا جعله على حاجبه الأيمن أو الأيسر ولا يصمد إليه صمداً .. قلت وسنده ضعيف جداً لثلاث علل:- أولها: أبو عبيدة الوليد بن كامل (لم تثبت عدالته ،كما قال ابن القطان، - قال عنه البخاري: عنده عجائب وهو بذلك لين الحديث) والعلة الثانية: شيخه (المهلب بن حجر : مجهول) - وأيضا شيخته: ضباعة بنت المقداد بن الأسود (لا تعرف) **(ضعيف لا يحتج به)**

He ﷺ used to use bayonet during his travelling to be his own Sotrah, and he ﷺ usually used his riding camel to pray towards it to be his own Sotrah, and commanded

the prayer to get a Sotrah even if an arrow or a stick and if he does not find he should get a line.

عن أبي هريرة قال: قال رسول الله ﷺ إذا صلى أحدكم فليجعل تلقاء وجهه شيئا فإن لم يجد فلينصب عصا فإن لم يكن معه عصا ، فليخطط خطاً ثم لا يضره ما مر أمامَهُ .. (رواه أبي داود وأحمد وابن ماجة على علتين هما: أبي محمد عمرو بن حُرَيث العذري (مجهول) أما العلة الثانية : جده : حريث مجهول ومثل هذا السند لا يعتد به ويحرم الاحتجاج به البتة)

The prayer is broken out if a woman, or a black dog or a donkey pass in the front of the prayer. But the sleeping one can not considered as the passing one.

Chapter

He ﷺ used to keep on ten Raka'at in the home, two Raka'at before noon, two Raka'at after the prayer of noon, two Raka'at after the night prayer, two Raka'at after the evening prayer, and two Raka'at before the morning prayer. When he ﷺ lost the two Raka'at which were after the noon prayer, he did them after the prayer of afternoon. he ﷺ sometimes would pray four Raka'at before the noon prayer. But the two Raka'at which were before Mahgreb, are not from Sunnah.

His general Sunan (the prayers that he used to volunteer) **were in his home especially** Al Mahgreb prayer (the night prayer). His keeping on the dawn Sun'ah was severer that any kind of Sunan that he ﷺ would not leave it while he ﷺ was in his town or while he was in travelling time, not only the dawn Sun'ah but the Witr too.

The scholar differ which one of them is more confirming the dawn Sun'ah or the Witr one. We can say that Sun'ah of Al Fajr (the dawn sun'ah) for the beginning of the day but the Wit one is for the end of the night so he ﷺ used to pray for both of them with (Surat Al Ikhlaass سورة الإخلاص) and Surat Qul Ya ay'oha al kaferoon قل يا أيها الكافرون because both of them contain knowledge and deed as well, unification of knowledge and the will and unification of faith and intention. Qul Howa Allaho Ahad, includes what should be proved for Allah the Glorified of unity (oneness), that is a negation (disproof) of sharing with Him of any side of sharing with Allah, and the whole negation (disproof) of the equivalence with Him and disproof of the son and proofing the whole perfection, and negation of any shortage.

These roots are accumulated of learned monotheism (that: there is no God but Allah) that is to part with all kinds of going astray and polytheism groups, so that it is equal the third of Qura'an. Because it runs on Predicate and composition, and the Composition is three

kinds: A command, A Prohibition, An Allowance and the Predicate is two kinds: information about the creator (Allah the Glorified, His Names, characters, rules), and another one of His Own creation, Surat Al Ikhlaass told us about Him the glorified, so it is equal to the third of Qura'an and purified the practical polytheism as Surat: Qul Ya ay'oha al kaferoon as did. Because of the knowledge is before the deed, Surat Qul Howa Allaho Ahad is equal to the third of Qura'an and Qul Ya ay'oha al kaferoon, is equal to one fourth of Qura'an. When the practical polytheism is the majority of the selves that follow the fancy, that bad deed is committed although these selves know its harmful , so reciting Qul Ya ay'oha al kaferoon during Tawaf (going about the Sacred home ; Ka'aba) because the pilgrimage rites are the monotheism and that Sura is opened with the day deed, and ended with the night deed.

Chapter

HIS MAKING LIE DOWN ﷺ AFTER SUN'AH OF THE DAWN

He used to make lie down after Sunat Al Fajr on his right side, tow team went too far for that deed, Al Zaher people (exteriors people) said : it is a duty, and another team said: it is hatred and they called it : "Bida'a (innovation !!)" but Malik was moderated in his saying : there is no objection to whom do it as a rest, but people who do it as Sun'a it will be hatred !! (**I say: it is Sun'ah for the next Hadith)** : The messenger of Allah ﷺ said: "Whoever one of you prays the two Raka'at before the Dawn prayer , he should sleep on his right side."

كان إذا صلى ركعتي الفجر اضطجع على شقه الأيمن (صحيح) رواه البخاري وهذا للاستحباب أما للوجوب ونسأل الله العفو والعافية بحديث رواه أبي داود والترمذي وابن حبان عن أبي هريرة مرفوعا عنه صلى الله عليه : إذا صلى أحدكم ركعتي الفجر فليضطجع على جنبه الأيمن.. صحيح لذاته عند أبي داود..

Chapter

HIS GUIDANCE ﷺ IN QYAMOL'AYL (RISING OF THE NIGHT FOR THE PRAYER)

He ﷺ did never leave the night prayer either in his town or in his travel time , but if the sleep or a pain was over him, he ﷺ prayed twelve Raka'at in day time, I heard Shikh Al Islam Ibn Taymey'ah saying: that is a proof that there is no Witr if it passes away when it went past its particular time.

He ﷺ did not make more than eleven Raka'at at one night and when we collect the sum of Raka'at of him in the day and in the night we will find they are forty Raka'at as a total. So we should keep on them as we could.

He ﷺ used to say after getting up of his bed saying: La Ilaha il'a ant'a sobhanaka al'ahom'a astahgfiraka lizanb'y wa as'ealaka rahm'atika, allahom'a zedny ilm'an wa la tazahg qalbya ba'ad iz hadaytany wa hab ly min

ladonk'a rahm'ah in'aka ant'al wah'ab. (The is no God but You Glory to You, O Allah ! I ask forgiveness for my sin, I ask you your Mercy, o Allah! Give me more knowledge, and do not deflect my heart after you guide me, and give me from you a mercy You are verily the all giver.)

He ﷺ sometimes said: Al Hamdolil'ah al'zy ahy'ana ba'adama amatana wa ilay'hyn'oshoor. And then he ﷺ brushed his teeth with Siwak and he might recite the last ten verses of Al Imraan and he ﷺ used to have ablution and prayed two light Raka'at and commanded the people to do that. He ﷺ used to get up when the night be in half or before or after it. Ibn Ab'ass said: the messenger of Allah ﷺ used to go to sleep after he had the two Raka'at he did that three times in the six Raka'at with ablution and using Siwak and prayed the with three Raka'at.

Chapter

IN HIS OWN WITR

His own Witr ﷺ was as we mentioned, or he sometimes prayed eight Raka'at he ﷺ greeted after having two Raka'at and then he ﷺ prayed Witr with the five Raka'at. Alternatively, he ﷺ used to pray nine Raka'at he ﷺ prayed the eight Raka'at continually and did not sit down. but in the eighth only and then he ﷺ glorified Allah and Praised to him and did not greet and prayed the ninth one and then He say Al Tahey'at and greeted and then he would pray after this two Raka'at after he ﷺ greeted.

He ﷺ prayed seven Raka'at like the nine, and then he prayed the two Raka'at sitting down.

He ﷺ prayed couple and couple and then he ﷺ prayed with three Raka'at.

Huzayf'a said: I prayed with The messenger of Allah ﷺ in Ramadan month and then he kneeled and said:

Sobhan Rab'eya Al Azeem such as amount of his standing. Moreover, did not pray but four Raka'at till Bilal came to tell him about the dawn time. And one night he stood all that night saying: In Toa'azebahom fa'en'ahom Ibadok wa in taghfir lahom fae'naka ant'a Al Azeezol Hakeem.

﴿ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

(المائدة ١١٨)

His prayer was three kinds:

Standing state, sitting state and reciting sitting down and when there was a rest of reciting he ﷺ stood up to kneel standing up. That was a problem for a lot of people because there is Hadith that says: Make the last prayer of you Witr. (I said: that which has to be taken into consideration is what he ﷺ ordered to do not as what he ﷺ did to may be it was from his own especial deeds.)

Chapter

IN HIS QONOOT (SUPPLICATION) IN WITR

There is no sound way to tell us that he ﷺ supplicated in Witr but one Hadith that Ibn Maja narrated. Ahmed said: there is no narration about the messenger of Allah ﷺ for that supplication (Qonoot) but Omar did that from year to year.

Qonoot in Witr is memorized from Omar, Obay and Ibn Masood. Obay said: the messenger of Allah ﷺ used to recite in Witr: **Sab'eh issm rab'eka, Qul Ya'ay'oha alkaferoon and qul howal'aho ahad** and after he had finished the greeting and gone out of the prayer he said: Sobhanal Malik Al qod'oos, three times in the third time he extended it with his sound and did raise his voice up.

حديث أبي بن كعب قال: "أن رسول الله ﷺ كان يقرأ ((سَبِّح اسم ربك الأعلى))" ، ((قل يا أيها الكافرون)) و ((قل هو الله

أحد))) فإذا سلم قال: سبحان الملك القدوس ، ثلاث مـــرات يمـــد صوته في الثالثة ويرفع .. قلت: رواه (أحمد في مســـند المكيـــين ١٤٨١٦ صحيح لذاته)

He ﷺ used to recite Sura till it became longer than what longer was than it, what intended of Qura'an is understanding and to reflect it and doing what in it is. As some old people said: Qura'an was caused to come down to us to be done with, but people nowadays make reciting as doing ! when Ibn Ab'ass was asked by one that he may read all Qura'an in one night one or two times, Ibn Ab'ass said to him: you should recite it in one condition that to make your ears listen what you recite.

Abd Allah bin Masood said: Do not recite Qura'an fast as the poetry reciting, you should stop at its wonderful points, and move your heats with it, and when you recite: O you who believe! You should hear and listen carefully. Abd Al Rahm'an bin Aby Layla said: a woman came into me while I was reciting Hood-Sura she said: Do you recite Hood like this? I swear by Allah ! I have been reciting it for six month and I have not finished it yet. The

messenger of Allah ﷺ used to recite secretly once and showing it in another once. He ﷺ lengthened the Qeyam at once and shortened it in another once. Nawafils were prayed on camels in the state of sitting down.

Chapter

Al Bokhary narrated in his sound book from A'esha said: I have not seen the messenger of Allah ﷺ prayed Nawafil of Doha prayer (forenoon) but I pray it. And in the two sound books (Al Bokhary and Moslem) from Aby Hurayrah said: My Khaleel (close friend) ﷺ entrusted to my charge to fast three day of each month, and two Raka'at of Doha and to have Witr before sleeping. Moslem said from Zayd bin Arq'am said: the messenger of Allah ﷺ said: It is the repentant -- prayer when it is so hot. The messenger of Allah ﷺ used to give it up with Qiyamol'eel (standing up the night for the prayer and supplication.) Masrooq said: we would pray in the mosque after Ibn Masood, we used to stay after Ibn Masood's going away to pray Doha, when Ibn Masood knew that he said to us: if you want to pray that prayer, do it in your homes. Saaid bin Jobayr said that he liked to pray Doha continually but he left it sometimes to not be duty upon him.

Chapter

IN PROSTRATION OF THANKFULNESS AND RECITING PROSTRATION

His guidance ﷺ and his companions guidance the thankfulness for blessing's coming or pushing out an indignation, and when he ﷺ would pass by a verse of prostration, he prostrated and he ﷺ might say in his prostration (Sajada wajh'ya lil'azy khalaqaho wa saw'araho wa shaq'a sama'aho wa basaraho bihawlihi wa qow'atato) he used not to say Allaho Akb'er when raising up from prostration , no greeting and no saying At'ahey'at.

(و كانَ إذاَ مَر بآية سجدة كبر وسجد) رواه البيهقي في سننه (٢ - ٣٢٥) ، وأبي داود في سننه ١٢٠٤ وهو ضعيف منكر وعلته : عبد الله بن عمر بن حفص فيه مقال وقد ضعفه علي المديني وهذا يخالف ما رواه البخاري وأبي داود وأحمد من حديث عبد الله بن عمر قال: " كان النبي ﷺ يقرأ علينا السورة في الصلاةفيها السجدة فيسجد ونسجد (رواه البخاري في كتاب الجمعة).. قلت ولم يذكر فيها الركوع ، وهذا لأن التكبيرة ركن

من أركان الصلاة ناقلة من هيئة إلى أخرى السجدة هذه لا تعد من عدد السجدات أو من الصلاة لكي تحتاج للتكبيرة ..

He ﷺ prostrated in these Suras : Alif Lam Meem, S'ad, Iqr'a, Al N'ajm, Iza as'amaa insh'aq'at, Al Haj (two prostrations),

Chapter

IN HIS GUIDANCE ﷺ FOR FRIDAY AND MENTIONING ITS CHARACTERISTICS

He ﷺ said: Allah did mislead the people before us Friday. The Jews' day is Saturday, and the Christians' day is Sunday. Allah brought us and guided us to this day (Friday) and mad Friday, Saturday and Sunday. And they are going to follow us on the doom's day. We are the last people on the lifetime and the first people on the hereafter who are going to be judged before all creatures.

Al Termezey narrated and said about the messenger of Allah ﷺ : The best day is Friday: in it Adam was created, and entered Paradise, and went out of it, and the doom's day will be on Friday. Malik narrated it and Termezey add in another narration : each Dab'a (sumpter) is afraid of the doom's day but the human kind and Jinn are not . on that day there a giver-hour no Moslem meets chance it but Allah gives what he asks. Ka'ab asked: Is that one day in the all year? It was replied by the narrator : but

each Friday. So he read Torah and said; the messenger of Allah told truth. Aby Hurayrah said: I met Abd Allah bin Salam I talked with him about my sitting with Ka'ab , he said: I knew when that hour is!! I said: tell me when? He said: It is in the last hour on the Friday. I said: how and the messenger of Allah ﷺ said: No Moslem meets it by chance during he prays" and that hour is not for prayer !! Ibn Salam said: Did not the messenger of Allah ﷺ say: Whoever sits down waiting for the prayer, he is in the prayer .. Friday is named Joma'a because Adam's mud was pressed, on it there is thunderbolt and the doom's day and the knocking out and there is three hours one of them an hour for supplication to Allah and Allah responds that supplication.

Ibn Ishaq said: Abd Arahm'an bin Ka'ab bin Malik said: I was a leader for my father when he lost his own sight. When I got him on Friday and he heard the Azan, he ordered me to call for Asa'ad bin Zorarah. I said to myself: Do I fail to ask him about the reason? ! when I asked him he said: O my son ! Asa'ad was the first one

who collected on Friday in Medina before coming of messenger of Allah ﷺ and we were forty men on that day.Al Bayhaqy said: That Hadith is fair sound. The messenger of Allah ﷺ came to Medina and stayed on Monday, Tuesday, Wednesday and Thursday and established their Mosque, and Friday met him in Bany Salim bin O'off so he ﷺ prayed it in the center of Al w'ady before establishing his Mosque.

Ibn Is'haq said: The first oration that Aby Salamah bin Abdulr'ahm'an said to me: the messenger of Allah ﷺ praised Allah and said: O People !! save your souls, one of you will die and will leave his sheep , no one will keep them on. Allah the Glorified will say to him without a translator: Did not the messenger came to you and informed you? And Did not I give you money? What did you do for yourself? He will look on his right and left, he will never see anything. And then he sees on the front of him , he will never see but inferno. So whoever could save his face from fire even if with a half of a date, he should do it. And if he does not that half date, he must say

a good word. One benefaction of it equals ten benefactions to seven hundreds folds. And As'alamo A'alaykom wa rahmatol'ahi wa barakatoh (The peace of Allah is upon you and his own blessings.)

Chapter

IN EXALTATION OF FRIDAY

He ﷺ used to recite on Friday morning Alif Lam Meem Al Sajd'ah and Hal Ata A'ala ins'an for what they include what will be.

To say: Allahom'a saly A'ala Mohammed.. is desirable in its night, because each goodness that his nation got is by him (ﷺ) and the best favour is on Friday to be gained. For that day is the day of entrance of Paradise, and on that day the more and more according to their approaching to Imam on Friday and coming early on that day. On that day washing up is a duty upon each grown up of Moslems. And using Siwak and perfume and putting on the best clothes.

Chapter

When the messenger of Allah made an address (Khotb'ah) his eyes were red, his voice was loud and his anger was higher as if he would warn an army saying : "Sab'ahakom wa Mas'akom" his oration (khotb'ah) was short and his prayer was long.

He ﷺ used to teach the rules of Islam to his companions in his oration, commanded and prohibited them through his oration. He ﷺ ordered whoever came to the mosque during his oration to pray two Raka'at. When he ﷺ saw a poor man, he ordered the people to help him. He ﷺ used to make a sign with his forefinger when the Glorification of Allah.

He ﷺ used to ask Allah the rain when there was withheld (rain) in his oration. He ﷺ used to go out to the mosque if the people assembled greeting them. When he ﷺ ascended the platform he ﷺ faced them with his face, greeted them and then he ﷺ sat down and Bilal set out of Azan (calling for the oration)when he finished the Azan,

the messenger of Allah ﷺ stood up and began to orate relying on a bow or a stick.

His platform was three steps, before using that platform he ﷺ used to orate by a trunk. The platform was not in the centre of the mosque but it was in the west side of it. When he ﷺ sat down without the Friday oration or for the oration of Friday he turned round his companions' faces.

He ﷺ used to stand up to orate and got a light sitting down and complete the second oration in the standing up state. After he had finished the second oration , Bilal set up for Azan for the prayer.

He ﷺ used to order his companions to be near to him and to listen to him well. Saying if a man says to his companion "Listen!!" he spoke , and who speaks , he loses the wage of Friday.

When he ﷺ would pray Friday he entered his home, prayed two Raka'at, and ordered whoever prayed Friday to pray after it four Raka'at in the mosque or two Raka'at at home.

Chapter

HIS GUIDANCE ﷺ IN THE TWO FEASTS

He ﷺ used to pray the two feasts in Al mosal'a (out of the mosque's ground) and he ﷺ used not to pray in the mosque but one time when they faced rain if the Hadith is sound.

(ولم يصلي العيد بمسجده إلا مرة أصابهم المطر) عند أبي داود والضعف شديد بسبب عيسى بن عبد الأعلى مجمع على تجهيله وكذا شيخه : أبا يحيى عبيد الله التميمي (جهله أئمة الجرح ووثقه ابن حبان ثم قال ابن حجر : مقبول .. وهو للجهالة أصح)..

He ﷺ used to wear his best clothes, and used to eat some Witr dates in that morning before coming out. Nevertheless, in the Great Bairam (Al ad'ha) he used not to eat anything until he came from the prayer. He would eat from his own sacrifice. He ﷺ used to wash up for the two feasts. There are two weak Hadiths about that, but the son of Omar did so.

He ﷺ used to start with the prayer before the Oration, he used to, pray two Raka'at saying: Allaho Akb'er seven times continually, between two Takbirat a bit silence. Ibn Omar used to arise his two hands when he would say: Allaho Akb'er.

When the messenger of Allah ﷺ completed the Takb'eer, he would recite in the first Raka'a with Al Fatiha, and Q'aff, and in the second Raka'a, he would recite Iqt'arab'at and may be he recited Sab'aha and Al Ghasheyah, and there is no sound Hadith to be recited nothing else these Suar. And in the second Raka'a he would say: Allaho Akb'er five times continually.

The messenger of Allah ﷺ permitted for anyone who will have an oration, to sit down. The feast prayer represents the Friday prayer. It was narrated that he ﷺ used to say: Allaho Akb'er from the dawn prayer on Arafah day to the afternoon of the last days of the Tashreeq day.

Chapter

HIS GUIDANCE ﷺ WHEN THERE WAS AN ECLIPSE

When there was an eclipse, he ﷺ went out to the mosque in hurry. The eclipse was in the first of the day, he ﷺ immediately prayed two Raka'at recited in the first Raka'a with Fatiha, and a long Sura and appeared the reciting, and then he kneeled a long time, raised up and it took a long time. He said: Sama'a Allaho liman hamidah, rab'ana walakal hamd. And recited and then he longed the kneeling, but it was shorter than the first one. And then he prostrated and longed that too. And he ﷺ did the second Raka'a such as the first one to be four Raka'at and for Sajd'at.

He ﷺ saw in his this prayer, The Paradise and the fire. He ﷺ was about to take a cluster from the paradise, to make them see it. And he ﷺ saw the people of punishment in the fire. He saw a cat scratched a woman the she imprisoned it, until it died in starvation. He ﷺ saw Amr

bin Malik was drawing his intestines in the fire, because he was the first one that changed Ibraheem's religion.

The messenger of Allah ﷺ had an oration and said: O people! I make you swear by Allah! Do I make short in my calling? A man stood up and said: We witness that you did call the Allah's massage and advised your people. He ﷺ said: Some people assume that the eclipse the sun and the moon and removing away of the stars for a death of great men. They say false!! Nevertheless, they are from the Ayat of Allah the Glorified to make His slaves esteem, to repent. I swear by Allah ! the doom's day will never come out until there are thirty lying-men. The last one of them will be the one-eyed one. His left eye is cleared out. When he goes out he will assume that he is Allah!! Whoever believes in him, his last good deeds will never benefit him, and whoever disbelieved in him, there is no ex-bad deeds will harm him. He ﷺ ordered when the people see the eclipse to glorify Allah, supplicate and asking the forgiveness and giving charities.

Chapter

HIS GUIDANCE ﷺ IN ASKING FOR WATER

There are six states that the messenger of Allah ﷺ asked His Lord for the water:

1- On Friday on the pulpit during the oration.

2- He ﷺ promised the people one day to get out to the prayer-way.

3- He ﷺ asked Allah on the Medina's pulpit. In addition, there is nor prayer.

4- He ﷺ asked for water while he was sitting down in the mosque while he was rising up his two hands.

5- He ﷺ asked for water at Ahj'ar az'eet that is near by Az'awr'aa while he ﷺ was outside the mosque that is called today: Bab As'alam.

6- He ﷺ asked for water during some of his invasion, when the disbelievers went faster than he did to the water spot.

He ﷺ used to say : a benefit rain clouds (Sayb'an nafea'an) when he ﷺ saw the rain. When the rain would fall down, he ﷺ used to uncover his dress to get at rain. Al Shafe'ay said: Yazeed bin Abd al Hady said: the messenger of Allah ﷺ used to say: let's go to that which Allah made it pure, to purify from and praise Allah for it.

قال الشافعي : أخبرني من لا أتهم (مستور الحال) ، عن يزيد بن عبد الهادي (خطأ في ط المكتبة العصرية الذي أقوم بتحقيقه وترجمته والصواب: يزيد بن عبد الله بن الهاد ،كما في الأم للشافعي ١-٢٥٢. وهو يزيد بن عبد الله بن أسامة بن الهاد عن النبي ﷺ كان إذا سال السيل قال: اخرجوا بنا إلى هذا الذي جعله الله طهوراً، فنتطهر به ، ونحمده عليه .. قلت ويزيد هذا توفى سنة ١٣٩ من الهجرة!! كما جاء في مشاهير علماء الأمصار (١ - ١٣٤ - ١٠٥٥) والحديث كما يراه طالب العلم معضل لا يصح الاحتجاج به ..)

When he ﷺ would see the wind and mist it was known that in his faceﷺ, he came and came out, when it rained, he would be glad for that.

Chapter

HIS GUIDANCE ﷺ IN HIS OWN TRAVELLING AND HIS OWN WORSHIPPING IN THAT TRAVELLING

His own journeys were four kinds they are:

1- A journey was for the immigration.

2- A journey was for Jihad.

3- A journey was for Omrah.

4- A journey was for going on pilgrimage.

He ﷺ used to cast lots among his own wives, but when he ﷺ went on pilgrimage he ﷺ took all of them. He ﷺ liked to travel on the first part of the day on Thursday. He ﷺ prohibited the single to travel alone. Saying: in the name of Allah. Al Hamdo lil'ahi al'azy sakh'ara lana haza wa ma kon'a laho moqraneen wa in'a ila rabina la monq'aliboon. And used to say: Allaho Akb'er, Allaho Akb'er, Allaho Akb'er. And said: Sobhanaka In'y zalamto

nafsy fahgfer ly in'aho la yahgfer al zonoba il'a ant'a. he used to say: Allahom'a in'y asa'alaka fy safarina haza alber wa t'aqwa, wa min al amal ma tard'a, allahom'a haw'en a'alayna safarina haza watwy a'an'a boa'daho, allahom'a ant'a as'aheb fis'afar wal khalifah fil ahl allahom'a in'y a'oozo bika min wa'atha'a as'afar wa ka'abatil manz'er wa soo'e al monq'alab fil ahli walmal. He ﷺ used to say when he would come back, such as what he ﷺ said before adding: Ay'aboon taeboon A'abedoon lirab'ana hamedoon.

When he ﷺ would be near by a town wanted to come it into he would say: Allahom'a rab'o as'amawaty as'ab'e wa ma azl'aln, warb'y al ard'een as'ab'e wama aqlaln wa rab'y ash'ayateena wama ad'l'aln warab'y r'yahy wa ma zarayn, as'alaka khayr hazehe al qary'ah wa khayri ahliha wa a'aoozo bika min shar'y hazahe alqary'ah washer ahliha.

When he ﷺwas in traveling, he ﷺ turned the four Raka'at into two only and that is his Sun'ah, that we should follow his Sun'ah completely.

His own guidance ﷺ was doing the Fard (imposition) only. He ﷺ would not pray any Nawafil for the imposed prayer but the two Rak'at of the Morning Prayer and the Witr only.

His own guidance ﷺ was praying the Tataw'oa on the camel directed as it directed.

When he ﷺ wanted to come back to his town, he did post pone the Noon Prayer to the afternoon Prayer.

When he ﷺ wanted to come back to his town or walking to another place, he ﷺ did post pone Al Mahgr'eb to be with Al Ishaa, and would never collect his prayers on riding.

Chapter

HIS GUIDANCE ﷺ IN RECITING QURA'AN

He ﷺ had a part of Qura'an, he did abide by it, and his reciting was letter by letter, and stopped his reciting at the end of the verse. He ﷺ used to asking refuge from the cursed devil, before reciting Qura'an. He ﷺ liked to listen Qura'an from others, as he did with Ibn Massood, he ordered him to read Qura'an until did shed tears. He used to recite Qura'an in all his states but not in his Janabah.

Singing with Qura'an is desirable without pretending but what the people do nowadays to make false compositions that is not desirable.

Chapter

HIS GUIDANCE ﷺ IN VISITING THE PATIENTS

He ﷺ used to visit the patients of his own companions and he ﷺ visited one boy that he was his own servant from the Jew people and visited his uncle and he was Moshrek, he ﷺ offered Islam to both of them, the Jew boy got in Islam.

He ﷺ used to approach to the patient, sitting down by his head and asking him "What is the matter with you?" He ﷺ used to wipe with his right hand upon the patient saying: " Allahom'a Rab An'ass Izhab Al Bass washfy Ant'a ash'afy la shefaon il'a shefaok shefaon la yohgadr saqaman" he ﷺ used to say: It does not matter it will be purification if God wills.

He ﷺ used to spell who do have a wound or a complaining putting his forefinger on the earth and raising

up it again, saying: "Bismil'ahi torbat ardena bereeq't ba'adena yashfy saqimona beizn rab'ena."

He ﷺ used not to limit a particular day for visiting the patient but at anytime day or night, and he ﷺ sometimes used to say: Allahom'a ishfehy.

Chapter

HIS GUIDANCE ﷺ IN THE FUNERAL

His guidance ﷺ was the full guidance to contradict with the others, and the good deed with the dead and its family. He used to prepare the dead with the best cloth. Then he ﷺ used to go with his companions to the grave and asking his companions to call Allah for him to be firm.

When he ﷺ would visit the patient, he ﷺ made him to remember the hereafter and saying "La Ilaha il'a Allah" to be the last words of him to enter Paradise. He ﷺ prohibited from the nation's accustoming that do not believe of the hereafter of what they do slap the checks and lauding up their voice and the bad following of that.

He ﷺ legislated godliness for the death, and weeping without a voice, and the sad of the heart saying: The eyes get tears, and the heart gets sadness and we do not say anything but what Allah content.

His guidance was making fast of preparing the dead one and purifying him too. Using the white cover (shrouding) the dead was brought to him ﷺ to pray upon him and after having the prayer, the messenger of Allah ﷺ would go to grave to bur him. He always prayed upon the dead people out of the mosque.

His guidance ﷺ was covering the dead's face, and closing his eyes and sometimes he ﷺ used to kiss him.

He ﷺ used to order the washer to wash up the dead three times or five times as the wisher sees, using in the last washing up the camphor.

He ﷺ used not to wash up the martyrs, put the leathers and the irons out of them and he ﷺ used not to pray upon them. But the dead of Mecca pilgrim should be washed up with water and sedr (Lotus jujube) and in two his cloth of Ihram and should not performed and he should be not covered his head.

He ﷺ prohibited from exaggeration of the Kafan. He ﷺ used to ask about his debt if there was a debt, he ﷺ would not pray upon him. But **when Allah the Glorified gave** him the wide openings, he made the debts be upon himﷺ. **When he ﷺ would** start in prayer, he said: Allaho Akb'er, and paraised Allah. Ibn Ab'ass prayed once, and recited Al Fatiha anfetr the first Takb'eerah, and said: You do know that is Sun'ah.

Ibn Taym'eya said: It is not a duty but it is Sun'ah. Abu Omamah bin Sahl from a group of the messenger's companions that there is saying: the prayer upon the prophet.

Aby Hurayrah asked Obada bin AL Samit bout the Funeral prayer,he said to him: I'll say to you that. You start with saying: Allaho Akber, and pray upon the prophet, and say: O Allah! Your slave so-and-so he used not to be a polytheist, And You are More Knowing, if he was good, give him more benefactions, and if he is nor good, go past his bad, O Allah! Do not deprive us his wage and misguide us after him.

The prayer means the call or supplication upon dead. There is a group of supplications not such Al Fatiha. Such as:

1- Allahom'a so-and-so- is with you, and is a neighbour to You, save him from the trial of the grave, and the punishment of the fire, you are the owner of faithfulness and the right, forgives him, and have mercy, You are all the Forgiving All The Merciful.

2- Allahom'a a You are its God, You are the creator of it, You did provide it, You did guide it to Islam, You did take its soul, You do know its secret and openness, we have come to be intercessors, so we ask you to forgive it. He ﷺ used to order the people to be faithful in their own supplications.

He ﷺ used to say: Allaho Akb'er for Takb'eerat, and it is sound that he ﷺ said five Takb'eerat. It was said to Imam Ahmed: Do you know any one of the companions used to greet to greetings upon the funeral? He said: No

one but vice versa, it was one greeting and mentioned Ibn Omar, Ibn Ab'ass and Aba Hurayrah.

He ﷺ used to prayer upon the funeral by the grave, if he did not prayer for funeral, he did pray after passing one night, and thee night and one month and there no a particular time for that.

He ﷺ used to pray at the head of a man, and in the middle of the woman. He ﷺ used not pray upon one who killed himself. And there is no emphasis narration to limit if he ﷺ did pray upon the killed for castigation or not.

He ﷺ used not to sit down before putting the funeral into the grave. He ﷺ ordered the people to do that.

His guidance ﷺ was not to pray upon each absent-dead. But Moslem dead that died on the non-Islam countries as Al Naagashey.

He ﷺ ordered the people to stand up while the passing of the funeral. Moreover, he ﷺ sat down at once.

His guidance ﷺ was not burying the dead when the time of sunrise, sunset and when it is in the middle of the heave. His guidance ﷺ used to inhume and deeding the grave and widening it when he had put the dead said; In the name of Allah, by Allah and by the religion of the messenger of Allah. he used to put dust at the head of the dead three times. When he ﷺ would finish buying, asked Allah to be firmed on La Ilaha il'a Allah. He ﷺ used not to sit down by the grave to read Qura'an or dictate the dead.

He ﷺ did not raise the graves, and did not order the people to do that. He ﷺ prohibited from plastering the graves or building upon it. He ﷺ prohibited from writing upon them.

He ﷺ prohibited from taking the graves as mosques. In addition, he ﷺ cursed anyone who does this. His guidance ﷺ offend not these graves and not to be sat down on them. He ﷺ used to visit his companions' graves to supplicate for them. Saying: As'alam A'layk'om Ahl Ad'eyar min Al Mo'emeneen wal moslemeen, In'a insh'aa

Allah bikom laheqoon, nas'el Allah lana wa lakom al a'feyah.

His guidance was condolence the people of the dead, without reciting Qura'an. The people of the dead have not to cost the food for the visitor people. He ﷺ prohibited from obituary and said; it is the deed of Pre-Islam deeds.

Chapter

HIS GUIDANCE ﷺ IN THE FEAR-PRAYER

Allah the Glorified allowed the people to short the prayer. In the fear-prayer , when the enemy is in the front of them, he ﷺ made Moslem people in two rows behind him. He would say; Allaho Ak'er, and they say that too. Moreover, the two rows kneeled together. The first row prostrated but the last one stood in the front of the enemy. When he ﷺ stood up for the second Raka'a, the second row prostrated the two prostrations. In addition, the second row moved to the first row and the first row moved to be the second one. In the second kneel they did as the first time. When he ﷺ sat down for greeting, the second row sat down for the two prostrations, and reached the Tashah'od and all of them greeted together.

Nevertheless, if the enemy was not in the front of them, one he divided the Moslems into two teams, one prayed with him one Raka'a but the second one was in the front of the enemy. After finishing the first knell, the team

who prayed with him, went to replace the second one and the second one would pray with the Messenger of Allah, to finish the prayer in the second kneel, and each one would pray separated the shorted kneel. Each team might pray with him one kneel without completing the shorted kneel.

HIS GUIDANCE ﷺ IN ALMS

His guidance was a most full guidance in its time, its amount and its origin. Allah the Glorified made it for purifying the money and for its owner. The messenger of Allah ﷺ made it fro four kinds:

1- The cultivation and the fruits.

2- Camels, cows and sheeps.

3- Gold and silver.

4- All kinds of financial trades.

Alms is duty each year, but the cultivations and the fruits when growing up. The amount of alms according to the easiness or difficultness of that which is gained and this is in Ore (Rakaz) to be pied the half of its tenth.

He ﷺ made these thigs to be taken from them the alms after being : silver to be two hundreds Dirham, Gold, to be twenty Mithq'alan, gains and fruits, five Wasaq, that is five loading of the Arab camels loading.

Sheep to be forty ewes, cows, to be thirty and camels five camels. Nevertheless, when it is difficult to be given from its kind, it is a sheep per- five camels. However, when they become fifty-five camels, its owner must get out for alms one camel of them. And according to the age of camels, we get out alms such as this:

1- Camels are one year.(Ibn Mikha'ad)

2- Camels are two years.(Ibn Laboon)

3- Camels are three years.(Hiq'ah)

4- Camels are four years. (Al Jeza'ah)

As long as camels become more, giving alms will be according to their numbers. Nevertheless, most of people nowadays wrong. Allah the Glorified divided alms into two divisions for two teams:

1- The first team is a kind of people who are poor and indigent people.

2- The second team is a kind of people who work at collecting these alms, such as people who lose their

money, to be got on intimate terms with Islam and the fighters.

When the messenger of Allah ﷺ would know that one of Moslems in need of these alms, he gave him from alms. Nevertheless, when any one asked him ﷺ to give him from alms, but he ﷺ did not know his condition, he ﷺ advised him firstly, saying him "There is no good reward for people who get from alms and they are not in need'.

His guidance ﷺ was giving the people of the same country that the money collected from. When there was rest of money, he ﷺ distributed it outside this country. He ﷺ used not to send his people who collect alms money from he owners of cattle or cultivations. However, he sent his men to the owners of tree-palm and the people of grapes. He ﷺ used not to take alms from the horses, donkeys, vegetables, fruits that are not measured, but two kinds they are grapes and ripe-date. He ﷺ used to say to the owner of alms "Allahom'a barik fihi wa fi ibilih" (O Allah! Bless upon him and upon his camels.) he ﷺ used not to take the best money from the people, but the

medium. He ﷺ prohibited the giver the charity to buy hs charity, and allowed the rich one to eat from his charity. He ﷺ did allow to debt from charity.

Chapter

HIS GUIDANCE ﷺ IN BREAKING FAST-ZAKAT (ALMS)

He ﷺ imposed Zakatul fitr upon each Moslem, old or young, S'aa (a measure = 2 kilos and a half) of date or barely or Aq'tt (cheese) or raisins. It was narrated from him ﷺ : a measure (s'aa) of flour or a half measure of wheat. That charity should be before going out to the prayer of the feast. But if it is after the prayer it will be a normal charity. He ﷺ did not divide it for the eight divisions.

HIS GUIDANCE ﷺ IN VOLUNTEERING CHARITY

The messenger of Allah ﷺ used to give much and he ﷺ did not see the much giving was much or if he would take little was little. His pleasure for giving poor one was more than the taker himself. He ﷺ used to give from his clothes once and from his own food another once. He ﷺ used to vary the sources of charities such as: giving the charity as a gift, or as a charity, or as present, or buying anything and giving the seller that thing and its coast. He ﷺ sometimes got a loan and returned it more than what he took. He ﷺ accepted the present and rewarded for it with a better than itself.

His charity ﷺ from what he had and with his saying, he ﷺ would get out what he had. He ﷺ used to enjoin the charity. When the miserly would see him, his condition ordered him to get out charity. Whosoever mixed with him ﷺ found nothing but tolerance. He ﷺ was the most delighting one and the best – natured one for the

good dealing and the charity have an effect chests. Allah added that to him after granting the massage and what followed it, moreover getting out the Devil's luck from his chest. The best reason for delighting is monotheism and according to the man's perfection and his own faith, delighting be more or lesser.

(Is he whose breast Allah has opened to Islam, so that he is in light from his Lord?) Zomor verse 22

﴿ أَفَمَنْ شَرَحَ اللهُ صَدْرَهُ لِلإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِه ﴾

(الزمر الآية ٢٢)

Allah the Glorified said:

In addition, whomsoever Allah wills to guide. He opens his breast to Islam, and whomsoever he wills to send astray, He makes his breast closed and constricted.

﴿ فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإسلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلهُ يَجْعَلْ صَدرَهُ ضَيقاً حَرِجاً ﴾ (الأنعام الآية ١٢٥)

The messenger of Allah ﷺ said; if the light enters the heart, it would be opened and pleased.

قال رسول الله ﷺ : إذا دخل النورُ القلْب انفسَحَ وانشَــرحَ ..قلــت: والحديث ليس عند الترمذي بل هو في سنن سعيد بن منصــور ٥ – ٨٨ – ٩١٨ وآفته عبد الله بن مسور (جاء في التاريخ الكبيــر كــان يضع الحديث ٥ – ١٩٥) ولكن هناك حديث ذكره ابــن كثيــر فــي تفسير القرآن عن أبي عبيدة بن عبد الله بن مسعود وهذا وهو ما لم أجد له جرحا ولا تعديلا وباقي الرجال ثقات..

The learning is one of that reasons which opens the heart and widens it. The deputizing to Allah and loving Him from the whole heart makes the delighting be wider and greater and it will be sad and narrow when seeing the bad people. In addition, the Glorifying of Allah and good dealing with people. The courage is from these reasons. The delighting of the soul is prohibited upon each coward, miserly, turner away from Allah, the inattentive one of glorifying of Allah, the ignorant of his religion and one that his heart is attached in another one not Allah.

Chapter

HIS GUIDANCE ﷺ IN THE FASTING

As long as the aim of the fasting for controlling the self away the desires such as eating, having sexual intercourse, drinking and insulting the people, and narrowing the ways that the devil goes through in the veins, it is the controller of the pious people, and the paradise of the fighters. The faster does not do anything but leaving off his own desires, that is for Allah the world's Lord. Fasting is one of the strongest things that help Moslem to be pious. Allah the Glorified said:

O you have believed! The fasting has been written down upon you as it had been upon people who were before you to may be pious.

﴿ يا أيها الذينَ آمنوا كُتبَ عليكمُ الصيامُ كما كُتبَ على الذينَ منْ قبلكمْ لعلكمْ تتقون ﴾ (البقرة ١٨٣)

His guidance ﷺ was to make the old man and the woman who cannot fast, should feed each day indigent one. Moreover, allowed for the traveler and the sick ones to not fast and to represent that day or days that he does not fast to be fasting after Ramadan month. He ﷺ used to do much of worshipping and Gebril used to teach him Qura'an. He ﷺ used to do much charity and reciting Qura'an. His companions asked him about his continual fasting; he replied that he was not like them.

Chapter

HIS GUIDANCE ﷺ IN SEEING THE NEW MOON OF RAMADAN

His guidance ﷺ was not to begin fasting but after seeing the actual Ramadan's new moon. If there is no seeing nor witness, he completed Sha'aban thirty days. If there is a cover in the sky that prevents the seeing to the new moon, there is no fasting. He ﷺ said: if there is a cover that prevents you to see the new moon, complete the month. Ramadan's new moon needs only one witness but when it becomes end, we need two witnesses. When the fasting gets over, he ﷺ used to breakfast and order his companions to have breakfast too and pray the feast. The messenger of Allah ﷺ prohibited the faster from having sexual intercourse, clamor and curser and ordered the one who is cursed to say; I am faster.

He ﷺ traveled in Ramadan in the fasting state and sometimes in the breaking fast. Moreover, he ordered his companions to be not in fasting state when they were

near by their enemy. He ﷺ **he ﷺ sometimes** was in the dawn time while he ﷺ was JONOB (the state that is after having sexual intercourse) and he ﷺ used to have a bath after the dawn and fast. He used to kiss some of his own wives during his fasting. He ﷺ did not order the one who ate or drank in forgetting state to be represented that day. However, he ﷺ considered that one who ate, drank, have HiJama (cupping). it and Qura'an said about having sexual intercourse. Moreover, there is no thing about eyeliner (Kohl). Nevertheless, there is a proof that he ﷺ used to Siwak. He ﷺ used to be faster until the people might say; he ﷺ would never be breaker faster. The best days that he ﷺ used to fast the two days; Monday and Thursday. The white days were the days of fasting and he ﷺ used to order his companions to fast both of them. He ﷺ used to fast the six days of Shaw'al after the first of it. He ﷺ prohibited from fasting Arafa's day on Arafa. He ﷺ did not fast all the year. When he ﷺ did not find anything to eat, he would fast on that day.

HIS GUIDANCE IN SECLUDING

As long as the sound heart is known by the going straightforwardness to Allah, the confused heart is not cured but returning back to Allah the Glorified. In addition, the favour eating, drinking, and mixed all kinds of people is from the heart's confusion. The secluding is to be free from the out-world but Allah and worshipping. To be busy with Allah only not people. Preventing the tongue from saying anything but the good words is the main aim for secluding. His guidance in Secluding was in the last ten days in Ramadan. He ﷺ ordered the people to put for him a tent; they did so in his mosque. When he ﷺ wanted to have secluding, he ﷺ entered this tent after dawn prayer.

Chapter

HIS GUIDANCE IN HAJ AND UMRAH

It is not from his own guidance ﷺ to have Umrah out of Mecca as the people nowadays do. Nevertheless, A'esha did so only, for her Ihlal (beginning) with Umrah, she menstruated, she continued, and she was told that her Umrah had been happened during her going pilgrimage and she had no right to go about Home or Safa or Marwah. His all Umrah ﷺ in the Month of Haj contrary to polytheists but Ramadan it is different because there is Hadith that says; Verily, Umrah of Ramadan is equal to going pilgrimage.

قـــال ﷺ عمرة في رمضـان تعدل حجة" رواه مسلم موقوفا عن ابـــن عباس بحكم المرفوع والدارمي بسند مقبول وهو حسن لغيره.

He ﷺ did not have a pilgrimage but one only after the immigration in the year of ten. The duty of Haj was later until the year of nine of immigration. **When he** ﷺ decided to go to pilgrimage, he ﷺ declared the people that

he ﷺ would do this. They were ready to go out with him. The people of Medina heard that, so they came to go to pilgrimage with himﷺ. Huge amounts of people surrounded him ﷺ throughout country. **He** ﷺ went out of Medina on the day, afternoon, heﷺ orated his people to instruct them the **ritual of the pilgrimage. After he** ﷺ had dismounted, painted and wore his Izar, he ﷺ went out to Zylhalifa, and prayed two Raka'at. Moreover, he stayed up in it and prayed al Maghrib and Isha'a. He ﷺ prayed the dawn and the noon in it too. All his wives were with him and heﷺ had the sexual intercourse with all his wives. When he ﷺ wanted to Ihram, he washed up another washing. A'esha scented him ﷺ with her hand; he ﷺ did not wash up it. He ﷺ wore his Izar and dress. He prayed two Raka'at from Zohr prayer. He ﷺ Ahal'a with Haj and Umrah in his Mosal'ah (place for prayer) and there is no two Raka'at for Ihram. He ﷺ had Ihram Qarenan for more than twenty sound Hdiths. He ﷺ did stick his head with water-washing up, with Ma'ajama that is for washing up the head. He ﷺ used to have Ihlal in the pilgrimage and Umra together, and another once in one of them, because

Umrah is one of them. He ﷺ said; Lab'ayka Allahom'a Lab'ayka, Lab'ayka la sharika laka Lab'ayka in'a alhamda wal ne'amata laka wal molka la sharika laka. He ﷺ did raise his voice up with this call, and ordered his companions to do that. Al Sa'ab bin Jothama gave the messenger of Allah ﷺ a part of Zebra but he ﷺ rfused to get at it saying that it was not prohibited but he ﷺ was in Ihram. He ﷺ passed by valley of Usf'an and said to Aby Bakr; that is a valley Hood and Salih passed by it. when he ﷺ was in Saraf, A'esha menstruated. He ﷺ said to his companions if there is no Hady'e you should make it Umra but who has Hady'e he must not do it Umra that when he ﷺ was in Mecca and that is forever. He ﷺ went down to Zay Towa that is known as Abar Al Zahir. He ﷺ stayed up at it on Sunday 4th of Zilhij'a. He ﷺ prayed the awn prayer and washed up on this day and went to Mecca, entered it in the daytime. He ﷺ used to enter it when he was in Umra in its down. He ﷺ went to the mosque. Al Tabaraney said that the messenger of Allah ﷺ entred from Bab Abd Manaaf that is called Bany Shayb'ah. Ahmed mentioned that when the messenger of Allah ﷺ entred a place from

Dar Ya'ala, he would receive the Home (ka'aba). If he saw it, he ﷺ would say; Allahom'a zid haza Al Bayt tashrifan wa ta'azeeman watakreeman wa mahaba. When he ﷺ entered the mosque, he ﷺ betook himself to Ka'aba. Moreover, he ﷺ not kneel the two Raka'at in it as the greeting of the mosque, his greeting would be the circumambulation instead of these two Raka'at. When he ﷺ was be near by the Hajar (The Black Stone), he received it without competition wit it, and did not raise his hand. He ﷺ did neither say; I intent with this circumambulation in this week so-and-so nor saying; Allaho Akb'er at the beginning of receiving. He was not in front of that stone by all his body. He ﷺ did neither call (supplicate) at The Door nor under Al Mizab. But saying between the two corners; Rab'ana atena fil donya hasana wafil akhirah hasana wa qina azaba al n'ar.

He ﷺ walked in his circumambulation three rounds. His steps were approached, putting his dress upon his shoulder, and appeared the other should. As long as he ﷺ was near to the stone, he ﷺ made a sign to the stone with

his stick and kissed that stick after that. He ﷺ received Al Rokn Al Yanamy but he ﷺ did not kiss it. he received the black stone with his hand and kissed his hand. When he ﷺ received the Rokn (corner), said; Bism'illah wa Allaho Akb'er. As long as he received the black stone he would say; Allaho Akb'er. When he ﷺ finished his circumambulation said; and get from Maqam Ibraham a prayer place. He ﷺ kneeled two Raka'at. He recited Al Fatiha and al ikhlass. When he ﷺ finished his prayer, he ﷺ received the stone, and went out to Safa. When he was approach, he recited, Verily Al Safa wal Marw'ah are from Allah's rituals. He ﷺ said; Begin with what Allah did.

He ﷺ went up to Al Safa. He ﷺ received Qib'lah saying; La Ilaha il'a Allah wahdaho La Sharika Lah, Lahol Molk, wa Lahol Hamd, wahowa A'ala kol'I shay'en qadeer. La Ilaha il'a Allah wahdaho anjaza wa'adaho wa nassara Abdaho wa Hazama Al Hz'aba wahdah. He ﷺ supplicated after he had this. Moreover, he ﷺ said such that three times. He ﷺ got down to Marw'ah walking. When his feet reached Batn Al Wady, proceeded. After he

had gone behind Al Wady, he walked. When he ﷺ completed his proceeding at Marw'ah, he ﷺ ordered the people who had no sacrifice, to YAHEL. There he ﷺ supplicated with forgiving for people who cuts their hair three times, but whom short their hair once time only. The women were in Ihlal but A'esha not for her menstruation. The messenger of Allah ﷺ ordered people who had such his own Ihlal to be at this case, if they had sacrifices, but they should be in Ihlal if they had no sacrifices. He ﷺ would pray the four Raka'at; tow Raka'at only for four days. On Thursday, he ﷺ offered a sacrifice. Moreover, he ﷺ directed to Mina with Moslem people to be in a state of ritual consecration (Mohreman) for who were in Ihlal state of men. They did not get into the mosque but they made Mecca behind them. When he ﷺ reached Mina, got off, prayed the noon and the afternoon prayers, and stayed up in it. When the sun rose, he ﷺ walked to Arafa, going on to Dab way on the right of the people's way nowadays. Some of his companions were Molab'yan, and the others were Mokab'eran, but he ﷺ did not refuse one group of them. He ﷺ found a dome was doen for him in Namirah,

which was a village on the east of Arafa. He ﷺ got into it until the sun went down. He ﷺ ordered, after that, his camel to be ready to go out.

He went to Battn Al Wady, and orated the people while he ﷺ was on his camel. He ﷺ orated in his oration a great oration, said about the rules of Islam, and breaking down of the rules of disbelieving and Jahiliy'ah. Prohibited the illicit things such as; the killing, getting money without the known rights, Irdd (honor), putting the pre-Islam matters under his feet. He ﷺ waned of Usury of pre-Islam. He ﷺ recommended with women a good recommendation. They have got some rights such as; feeding, and clothing. Moreover, gave the husband the right of beating, and made over by will his nation to hold to Allah's Book. The people said that they witnessed. He ﷺ had one oration not two. After he had that oration ordered Bilal to call for the noon prayer. After the two Raka'at of the noon prayer, which his reciting was secret on Friday, that is a proof that there is no Friday upon the traveler, did ride till he ﷺ came to Al Mawqaff. He ﷺ stood up on the tail of the mountain,

at the rockets receiving Qibl'ah. Making the walkers' mountain was in front of him. He ﷺ went on in his supplication and asking Allah till the sun went down. Saying; O Allah! You have the all Praising (Allahom'a laka al hamd) as we say, and the best of what we say; Allahom'a laka salaty wa nosoky wa mahy'ay wa mamaty wa ilay'ka mae'aby. Allahoma In'aka tasm'aa kalamy wa tara makany wa ta'alam ser'y wa alaney'aty, wala yakhf'a alay'ka shaya'an men amry, ana al ba'es al faqeer al mostagheeth al mostageer. Al wajil al moshfeq. Al moqer al moat'rif bizonobih, asa'laka maselat al meskeen wa abtahil ibtihal al mozneb az'aleel. Wa adaooka doa'a al kha'ef ad'areer. Kon be ra'eoofan rahiman ya khayr al maseoolien wa khayr al moet'een. In that place, a man failed down from his camel and died. He ﷺ ordered people to be shrouded in his two dresses. In addition, there was no musk to be put for him but washed up with water and SIDR. Moreover, it is not allowed for that dead to be covered his face or his head. Saying, verily Allah will send him Yolab'y on the doom's day. There are twelve rules of this question they are:

1- It is duty for dead to be washed up.

2- The dead will never be impure.

3- The dead is washed up with water and SIDR.

4- Changing water with pure things, that does not loose its pure.

5- Mohrem has the right for washing up.

6- Al Mohrem is not forbidden from water or SIDR.

7- The shrouding is the first before settling the debts.

8- It is allowed for two clothes for the dead.

9- Al Mohrem is prohibited from scent.

10- Al Mohrem is prohibited from covering his head.

11- Al Mohrem is prohibited from covering his face.

12- Ihram is forever after death.

When the sun got down, he ﷺ did overfill from Arafat (Afada min Arafat) from the way of Al Ma'ezamayn, and entered Arafat from the way of Dab, saying; O people! You have to be calm. Al Birr is not with

hurrying up!! After this doing, he ﷺ would walk a medium walking. If he found a gap, he became more faster. He ﷺ would supplicate during his walking. During his way, he went to urine and followed it with having light ablution. He ﷺ came to Mozdalafa, had ablution, and ordered Bilal to call for the night prayer (Al Maghrib), before putting down Al Rihal (camels.). After they had put down their Rihal, he ﷺ prayed Al Isha'a with Bilal's call of Maghrib call. He ﷺ did not pray the Qeyam Al'ayl in the two nights of feasts.

He ﷺ ordered his wives not to throw the Jamarat (small stones) until the sun got risen. The throwing of Jamarat is allowed for people who have no pardons. When the dawn got up, he prayed it in the first of its time. He ﷺ did ride until he ﷺ came to Al Masha'ar Al Haram, receiving Qibl'ah, supplicating, saying; allaho Akber, La Ilaha Il'a Allah and glorification. He ﷺ ordered Ibn Ab'ass to pick up seven small pebbles. He ﷺ did not pick them in the night saying; such these pebbles you should do, do not get more, the people who were before you. were perished

for extravagance in religion. In Mahsar (a place the elephant, which was attacked by Abraha, used, did not move) is a partition between Mina and Mozdalifa, in this place he ﷺ did fast his walking. He ﷺ went back to Mina, orated a great oration. His oration was about the merit of Mecca and the obedience of princes who led them by Allah's Book (Qura'an) .

He ﷺ ordered people to follow him in their Manasik (ceremonies). He ﷺ put the people of immigration on the right of Qibl'ah, and Anssar people would be on the left and the other people were around them. Allah opened him the listening of the all people even the people of Mina listened to him in their homes. Saying; worship your Lord, pray your five (Salawatt) fast your month and obey your princes you will come into your Lord's Paradise.

He ﷺ went to al Manh'er in Mina, slaughtered thirty-six camels with his hands. This number of camels was as his years. He ﷺ ordered Aly to complete the hundred camels. Moreover, ordered him to give charity

from their meat and skin for the poor people. A'esha said that the messenger of Allah ﷺ slaughtered cows for his wives. He ﷺ said; Everywhere in Mina is Manh'er. And Figag (ways) of Mecca is ways and Manh'er. When he was asked to get at a shadow in Mina he ﷺ said: it is for people who get it before. He ﷺ finished his slaughtering, asked the barber to cut his hair. From his guidance was Taqleed the sheep. If someone gave him ﷺ a present, he ﷺ accepted it. When he ﷺ sacrificed a camel, he ﷺ divided its right hump lightly to bleed.

Chapter

HIS GUIDANCE IN GIFTS, DAHAYA AND AQIQA.

They are four the eight doubles in Al Ana'am Sura. In four positions; Ohel't Lakom Bahimatil Ana'am.

﴿ أُحلت لَكُم بَهيمة الأَنعامِ ﴾ (المائدة ١)

2- to mention the name of Allah for what He has provided.

﴿ لِيَذكُرواْ اسم الله علىَ ما رزقهم ﴾ (الحج ٣٤)

3- The sort of cattle is for riding.

﴿ ومن الأنعام حمُولَة وفرشاً ﴾ (الأنعام ١٤٢)

4- This is a scarification for reaches Ka'aba.

هَديا بالغ الكعبة (المائدة ٩٥)

The slaughtering that they are worships are three; Al Hadey, Al Udhweya and Aqiqah. Haey was sheep that the messenger of Allah ﷺ offered and camels. But he ﷺ sacrificed with cows for his own wives. His companions ﷺ participated among themselves in the scarification; the camel would be among seven men. The cow would be among seven men of them. He ﷺ allowed to the leader of the sacrificed animal to ride it in good done. Aly said; he may drink from its milk after its child, satisfies. To slaughter the camel standing up was from his own guidanceﷺ. Its left hand is knotted. He ﷺ would mention the name of Allah when slaughtering. He ﷺ allowed to his people to eat from their sacrifices

To slaughter the Umrah's sacrifice should be in Al Marw'ah. Al Qiraan's sacrifice should be in Mina. He ﷺ would not slaughter; but when he ﷺ was in Ihlal. He ﷺ would never slaughter but after rising up the sun, and after throwing. These are four matters are arranged on the day of slaughtering;

1- Throwing.

2- Slaughtering.

3- Cutting hair.

4- Circumambulation.

There is not slaughtering before sunrise.

Chapter

HIS GUIDANCE IN SACRIFICES

He ﷺ would never leave off the sacrifice. He ﷺ used to sacrifice with two sheep after prayer. What we knew that he ﷺ did slaughter before the prayer was a normal slaughtering for his wives. He ﷺ ordered the people to slaughter trunk of the sheep. He ﷺ said; all the days of lighting are slaughtering. Choosing the sacrificed animal good and has no disadvantage is from Sun'ah. All the animal that have disadvantages such as; cutting ears, broken horns or etc, no one has the right to sacrifice such like these. Scarification should be in Mosal'ah (a place for prayer not in the mosque.) Aby Dawood said; that he ﷺ said during the slaughtering; Waj'ahto wajhey lil'azy fatara as'amawati wala'ard hanifan mosleman wa ma ana min al moshrekeen. Verily my all prayers, my lifetime, reclusion and my death are for my Lord the worlds God. Allahom'a mink'a walaka that is from Mohammed and his own people. In the name of Allah, and Allaho Akb'er. Saying;

Verily Allah has written down the benefaction for everything. One sheep is enough for the man and his own family.

Chapter

HIS GUIDANCE IN AQEEQAH

A'esha said; the messenger of Allah ﷺ said; two sheeps are for one boy, and one sheep is for one girl. he ﷺ said; each boy is mortgaged with his Aqiqah it will be slaughtered in the seventh day of his birth.

There are some Ahadeeth says that he ﷺ said you should one send the people who are near him to eat from it and not to break the bones.

Chapter

HIS GUIDANCE ﷺ IN CHOOSING THE NAMES

He ﷺ said; the most disbeloved name at Allah the glorified is one who his name is with Malik Al Amlak (the king of kings) and there is no king but Allah. The best names that Allah the Glorified loves are Abd Allah and Abd Al Rahm'an. Moreover, the most truth of them are Harith and Ham'am. Moreover, the worst names are Harb and Mor'a.

He ﷺ said; do not name; Yas'ara, Rab'ah, Najihan, Afl'ah. He ﷺ changed a woman's name from Aseyah into Jamilah. Jowayreya's name before this was Bar'ah. He ﷺ changed a lot of names. The names have its meanings so we should choose the light and beautiful names not as the feigners' names. He ﷺ used to love the beautiful names. He ﷺ

Ordered them when they sent to him a post, they should have to choose a good-looking one with a good-looking face.

He ﷺused to take out the meanings of names to explain the dreams. He ﷺ hated the bad names of places. So he ﷺ ordered his nation to improve their names. You should think about our prophet's name, Ahmed and Mohammed, they are from the praising of Allah the Glorified. But Aby Lahab's name! since his destiny will be in the fire. When he ﷺ came to Medina, he ﷺ named it Teebah instead of Yathrib. The best names that Allah loves, Abd Allah, Abd Ar'ahman, Abd Al Qader, Abd Al Qahir etc. at the time when Al Malik Al Haq (The Kinf The Right), He is Allah alone no one but he, the hatred name that He dislike is Shahen Shah (the king of kings) that is not for anyone but Allah the glorified alone, any one is named such that is null, Allah does not love the null. Some people name Qady Al Qudah (The Judge of Judges) that is also null. Moreover, the master of people that is bad name, because the master of people on the day

of doom is the messenger of Allah ﷺ. At the time when the names of prophets are the best names, we are ordered by our prophet to be named with their names. And the names that are not compatible with her owners such as; Rab'ah, Yas'ar, Najih. The poet says;

They did name you Sadeed (Relevant) for their ignorance;

I swear by Allah you are not apropos..............

In addition, praising names may be dispraising when people see that praising name is not compatible with one's name. Surname is a kind of honoring. The messenger of Allah surnamed Suhayb with Aba Yahya, and Aly with Aba Turab. He prohibited the people from choosing his name and his surname together. Some people did hate to surname with Aby Issa and some other people liked that surname. Omar did strike his son because he surnamed himself with Aba Issa. Omar said; It is not enough for you to be surnamed with Aby Abd Allah? He replied that the messenger of Allah ﷺ surnamed him with Aby Abd Allah.

So he was re back to Aby Abd Allah all his life. He ﷺ prohibited from name of Karam to the grape. Saying Al Karam is the believer's heart. He ﷺ ordered the people to call prayer of Isha'a with Isha'a not Atm'ah as the Arab people did. Keeping on the names and idioms that Islam had taught us.

Chapter

HIS GUIDANCE ﷺ KEEPING THE UTTERANCE BE GOOD AND CHOOSING THEM.

He ﷺ used to choose the best words for his own address, choosing for his people (nation) the best utterance. He ﷺ was not ribald or indecent on. His ﷺ hatred the honor words for ones who did not deserve these words or vice versa. He ﷺ preventd people to say to the hypocrite; Say'ed (Master). He ﷺ prevented people to surname Aby Jahl with Aby Al Hakam. He ﷺ prevented people to the physician a physician but its physician is Allah. He ﷺ prohibited the people to say; if Allah grants and so-and-so does too. Moreover, such sayings that are paralleled with Allah the Glorified. From the worst words such as; saying; I am with Allah and you, abusing of the time, and words such that. He ﷺ said; Noone of you say; Ta'esa Ash'ayt'an (miserable id Satan), it becomes bigger than before until becomes such home. Nevertheless, he

should say; in the name of Allah after saying that it will be smaller, such flies. The Satan will be more enraged when we ask Allah the refuge from the evil. The messenger of Allah ﷺ prohibited people to say; I become malicious. He ﷺ prohibited the people to say; if I had done this, I would have... but he should say; Allah has predetermined what and what He wanted, He did. Qad'ara Allaho Wama sha'a fa'ala. He ﷺ said; L'aw (if) opens the devil's deed. The wisher is the most powerless of the people. And the origin of disobedience is for powerlessness. That Hadith says to us about eight habits, each two has two mates he said; I seek refuge with You from worry and sadness, that is for the hatred things that pass into heart either for a past matter or for a future expected matter that causes the sadness. Both of them need for patience and praising to Allah the Glorified. If one has a trick to push out that sadness, in this case he will never be weak. If he has no a trick, so he should not worry. He should be content with Allah with full-monotheism of Allah. These soldiers Allah sets up them to the inattentive hearts to be cleaned and to be sat out to the monotheism's space. Moreover, there is

no for the heart but this means. There is no reach but by Allah alone any good position that the slave will be at, that is by Allah only. Allah the Glorified does not prevent a right for His salve that is for him, but He does so to make His slave asks Him, giving him what he asks and to give him power that is after the servant's humbleness to his Lord, giving him riches, when His slave feels poverty to his Lord. Allah's prevention is giving, His punishment is educating, and Allah is the Most knowing whereas He puts His giving. Allah said: *Thus, We have tried some of them with others, that they might say; Is it these that Allah has favoured from amongst us? Does not Allah know best those who are grateful?* Al Ana'am 53

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءاً بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴾ (الأنعام ٥٤)

Whosoever the preventing makes him occupied with Allah, that preventing turns into giving. Whosoever the giving makes him occupied with what he was given away of Allah, that giving turns into prevention. Allah

said' *And you will not, unless that Allah wills, the Lord of Al A'alameen.*

﴿ وَمَا تَشَاءُونَ إِلاَّ أَن يَشَاءَ اللَّهُ رَبُّ العَالَمِينَ ﴾ (التكوير ٢٩)

The weakness and laziness are mate. If the slave is not good, that will be for his weakness. If he is able to do something and he wants not it, he is lazy. These two qualities are due to absence of the goodness. The evil comes out of these qualities. From this evil, breaking out the goodness with his body, that is due to cowardice. In addition, breaking out the benefit of his money to spend to be miserly, is due to the victory of debt. That is a fruit of the weakness and laziness.

The messenger of Allah ﷺ said; Verily Al!ah blames on the weakness, but you have to be courteous, if there is a strong matter you face, you should say; Allah is my sufficient.

The people said to the messenger of Allah ﷺ and his companions; the people assembled against you. the

messenger of Allah ﷺ and his companions prepared themselves and said; Allah is our sufficient.

﴿ إن النَاسَ قَدْ جَمَعوُا لَكُمْ ﴾ (آل عمران ١٧٣)

Allah said; whosoever fears of Allah, Allah makes for him an outlet and provides him whereas he does not think.

﴿ وَمَنْ يَتقِ اللهَ يَجْعَل لَهُ مخْرَجاَ وَ يرزقْهُ مِنَ حَيثُ لا يَحْتَسِب ﴾
(الطلاق ٢ ، ٣)

Allah the Glorified said; Fear Allah, the believers trust upon Allah.

﴿ وَ اتقُوا اللهَ وَ عَلَى اللهِ فَلْيَتَوكلِ المُؤمِنوُنَ ﴾ (المائدة ١١)

We should trust upon Allah the glorified with taking the reasons. In addition, trusting without taking the reasons is weakness.

Chapter

THE MESSENGER OF ALLAH ﷺ'S GUIDANCE IN GLORIFICATION

The messenger of Allah ﷺ was the more complete than people in his glorification for Allah the Glorified. All his speech was glorification for Allah. When he walked up, used to say; Al Hamdo lil'ah Al Lazy Ahyana ba'ad ma a matana wa ilayhy an'oshoor. All states of him were in glorification states. When The messenger of Allah ﷺ walk ed up, opening the prayer, going out of his home, coming into his home, going into his mosque, going out of his mosque, in the night and in the morning, wearing his clothes, coming into Khala'a (W.C) , having ablution, at calling for prayer (Azan), seeing new moon, eating and sneezing.

Chapter

THE MESSENGER OF ALLAH'S GUIDANCE IN HIS COMING INTO HIS HOME.

The messenger of Allah ﷺ used to come into his wives suddenly, but after their knowledge. The messenger of Allah ﷺused to greet them, starting with using Siwak before entrance his home. He might ask about food. There is a sound Hadith says that The messenger of Allah ﷺ did not reply greeting upon a man while The messenger of Allah ﷺ was not in ablution state. The messenger of Allah ﷺ did not receive Qibl'ah while he was sitting down for feces or urine.

Chapter

THE MESSENGER OF ALLAH'S GUIDANCE IN AZAN

There is a sound Hadith that proofs there are two kinds of Azan, returning Azan, and no-returning Azan. But saying; Qad Qamatil Salah, should not be one time but two times. The messenger of Allah ﷺ ordered the people to say after Azan, but when Mo'ez'en says; Hay A'ala As'alat, people should La Hawl'a wala qow'a il'a bil'ah (There is no might nor power but Allah). All the words of Azan are Glorification. The messenger of Allah ﷺ ordered the people to say; Radito bil'ahy Raban wa billslamy Dinan wa bi Mohammed Rasolan. The messenger of Allah ﷺ ordered the people to say; Allahom'a sal'ey Ala Mohammed wa Ala ali Mohammed, after finishing Azan. After saying the last saying, they should say; Allahom'a rab hazihi Ad'aw'ah at'am'ah was'alatil qa'ema ati Mohamed alwasilah walfadilah wabathho maqaman mahmodan. The messenger of Allah ﷺordered the people to call for themselves saying, Ask Allah condoing of the lifetime and hereafter.

Chapter

THE MESSENGER OF ALLAH ﷺ'S GUIDANCE IN THE TENTH OF ZEYL HIJ'AH

The messenger of Allah ﷺ used to say much in the tenth of zilhij'ah and ordered the people to say; Allaho Akber, La Ilaha il'a Allah, Al Hamdo lil'ah. The messenger of Allah ﷺused to say; Allaho Akb'er from the dawn prayer on Arafat to the Asr Prayer from the last days of Tashreeq saying; Allaho Akber, Allaho Akber, La Ilaha il'a Allah Allaho Akber Allaho Akber walil'ahi alhamd.

The messenger of Allah ﷺ's guidance in food

The messenger of Allah ﷺused to say; Bismil'aah (in the name of Allah) when putting his hand into the food, and ordered the people to do that. If the messenger of Allah ﷺ forgot to do that, said after having the food, in the name of Allah in the first of eating and in the last of it.

Some people said if one mentioned Allah for food, that would be enough for everyone, but we say that every one should say bismil'ah.

The Devil regards as lawful the food that there is no mentioning of Allah before eating. We can't say that the question of replying the greeting one represents the other, it is not true. But the devil does not eat with the one who mentions Allah, but eats with whosoever does not mention Allah.

When the messenger of Allah ﷺ drank, each time said; Al Hamdolil'ah, The messenger of Allah ﷺ did not find fault with food. If the messenger of Allah ﷺ hated a food, he left it. The messenger of Allah ﷺsaid;What a good vinegar is. When the messenger of Allah ﷺ would be faster, did not eat any food that was offered him for his fasting. When the messenger of Allah ﷺ went to whosoever invited him and he ﷺ went with another one, asked the inviter if that companion would come in or not. The messenger of Allah ﷺmight re-offer the food

repeatedly. The messenger of Allah ﷺ supplicated for people who invited him after finishing eating.

The messenger of Allah ﷺdid not hate eating with the poor people or slaves. The messenger of Allah ﷺused to eat with his right hand and prevent people from eating or drinking with their left hands saying; the devil eats and drinks with the people who eats or drinks with their left hands. The messenger of Allah ﷺordered the people to mention Allah before they depart.

Chapter

THE MESSENGER OF ALLAH'S GUIDANCE IN GREETING AND ASKING PERMISSION

The messenger of Allah ﷺ said; the best Islam, to feed the food, greet all people (who are Moslems), that you know or not.

When Adam was crated, a group of angels greeted him saying, As'alamo Alayk'om..Ammar said; three things that collect the Faith, getting the right against yourself doing mercy for all kinds of people, and spending from no much. These words included the origin of the goodness and its branches. Justice makes one knows more about his creator, giving the rights of all people completely after giving all the rights of Allah completely. He will treat the people such as what he loves people to treat him. This includes having justice upon himself too. Justice of himself means leads to know his Lord, and himself too, and not compete with his Lord of what his Lord wants and his own desire.

Allah the glorified said;

And they assign to Allah a share of the tilth and cattle which He has created, and they; This is for Allah according to to their pretending, and this is for our partners But the share of their reaches not Allah, while the share of Allah reaches their partners Evil is the way they judge.

﴿ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيباً فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلا يَصِلُ إِلَى اللَّــهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴾

(الأنعام ١٣٦)

We should not be such like people of this division. This a Hadith Qudsey says; Ibn Adam! You do not justice Me, My Goodness to you is getting up, your evil to Me is getting down. But he wronged himself, then how he will do justice to Allah or the people! So he should firstly knows himself after knowing his Lord. To offer all kinds of peace for the world, needs humbleness, spending, trusting in Allah and he should not believe in people who

promise him poverty because he should know that Allah the Glorified is the All Giver no one else.

There is a sound Hadith that says; the messenger of Allah ﷺ passed by boys and greeted them. When the messenger of Allah ﷺ passed by a group of women greeted them by bending his hand towards them the companions of the messenger of Allah ﷺ used to meet an old woman after they had had Friday prayer, they greeted her and she offered them some kind of food. Bokhary mentioned a Hadith says; the young greets the old, the walker greets the sitting, the rider greets the walker and the few people greet the many people. The messenger of Allah ﷺ said; when one of you sitts down with other one, he should greet, when he goes out, he should greet. Aby Dawood said; the messenger of Allah ﷺ said; when one of you meets his friend, he should greet him, if a tree or a wall hinders between them, he should greet him again.

From the messenger of Allahﷺ's guidance is praying two Raka'at when he come into the mosque. His greeting to the mosque is before his greeting to his family.

Allah's right is to pray two Raka'at in the mosque before sitting down, and the family's right is to greet upon them when you see them. The mosque has three rights;

1- One should say at the time of coming into the mosque; Bismil'aah was'alat wasalam A'ala rasool Allah.

2- He must prays two Raka'at.

3- He should greet upon the people in the mosque.

If he ﷺ came into his family, he greeted upon them a light greeting that did not wake them up. The messenger of Allah ﷺ said; Greeting is before speaking.

عن النبي ﷺ قال: السلام قبل الكلام (قلت: وفيه علتان قادحتان هما: عنبسة بن عبد الرحمن اتهمه أبي حاتم الرازي بالوضع ومجمع على ضعفه، وكذا شيخه هو محمد بن زاذان مجمع على نكارته وضعفه وهو ممن لا يكتب حديثه البتة (ضعيف جداً))

It is said that the messenger of Allah ﷺ said; Greeting is before asking, whosoever starts with asking before greeting, you should not reply him.

عن ابن عمر مرفوعا: السلام قبل السؤال، فمن بدأ بالسؤال قبل السلام، فلا تجيبوه .. (ضعيف)

It is said that the messenger of Allah ﷺ said; Do not permit to whom does not start with greeting.

عنه صلى الله عليه وسلم أنه قال: لا تأذنوا لمن لم يبدأ بالســلام .. (ضعيف بسبب إبراهيم بن يزيد الخوزي لين الحديث كما جاء في الكامل في الضعفاء ١ - ٢٢٨ - ٦٢)

The messenger of Allah ﷺ would not receive a door of people with his face when he knocked at their door. The messenger of Allah ﷺ used to sat; The Peace be upon you (Al salamo Alayk'om) the messenger of Allahﷺ's guidance was greeting three times, but this was sometimes not usually or always. Greeting might be; A'layk'om Al Salam, Allah the Glorified said; They said Salaman he said; Salamon.

﴿ فَقَالُوا سَلَمَا قَالَ سَلَمٌ ﴾ (الذاريات ٢٥)

This is according to the angels' reply.

Chapter

THE MESSENGER OF ALLAH'S GUIDANCE IN GREETING THE PEOPLE OF THE BOOK

It is sound that the messenger of Allah ﷺ said; do not begin them Greeting, when you meet them, compel them to the narrowest way. This rule is general not special. For a sound Hadith, that Moslem narrated it mentioning the Jews and the Christian.

When there is a mixture among Moslems and the people of Book, we should offer greeting.

The replying upon greeting is sufficiency duty. The messenger of Allah's guide to reply the greeting upon one who sent him greeting and upon one who reached him that greeting. His guidance was not greeting or replying upon people who were in disobedience as far as they repented.

Chapter

THE MESSENGER OF ALLAH'S GUIDANCE IN PERMISSION

The messenger of Allah ﷺ said; the permission is three times. Either you are given the permission to come into or else you should come back. It was said that the messenger of Allah ﷺ said; the permission is for the sight, there is a sound Hadith says the messenger of Allah ﷺ said; greeting is before asking permission. Moreover, the messenger of Allah ﷺ wanted to gouge the eye that saw to his gape of his roomﷺ.saying; the permission is for sight. From his guidance to ask permission, three times. The person who visits the people should mention his own name not saying, Me!! If one sent his messenger to other one that is his permission. The permission that Allah ordered Al Mamaleek to do, and who is young, three permissions, the first is pre-dawn prayer, the second is noon-time, the third is when sleeping time. A group of people said; this ordered was for a reason, but that reason

had vanished out. For Ibn Ab'ass Hadith when some people asked him about that verse, he said; Allah is Allah Wisdom All Merciful for the believers, loves Satr, (covering), and the people had no screen for their own homes and might their servants come into them during their sleeping. Allah brought for them screens and goodness. Some people said; that verse is refereed, it has no resistance. (I said; that is true.)

Chapter

IN TASHMEET THE SNEEZER

The messenger of Allah ﷺ said; Verily Allah loves sneezing, hates the yawning. When one of you sneezes, and praised his Lord, each Moslem should say to him; Yarhamoka Allah, but the yawning is from the devil. When one of you yawns, he should push it out as he could. When one of you yawns, the devil laughs at him.

Moslem narrated; the messenger of Allah ﷺ said; if one of you sneezes and praised Allah, you should say to him, Yarhamoka Allah. If he does not praise Allah, you should say nothing to him. Moslem says to; there are six right things are upon Moslems; if he meets his brother, he should greets him, if he invites you, you should respond him, if he asks you an advice, you should advise him, if he sneezes and praised Allah, you should say to him; Yarhamoka Allah. If he dies, you should follow his funeral and if he is patient, you should visit him.

Saying; Yarhamoka Allah, is a duty for each Moslem. When the sneezing has a benefit for getting out the congested vapors, the praising Allah becomes duty upon the sneezer, and for staying his own organs just as they are. When he sneezes, he should put his hand on his mouth, he should low down his sound. After three sneezing, it would be coryza, cold; there is nothing to be said.

If one says, the patient of coryza worthier to be supplicated for him, we say that supplication would be like any supplication for any other sick but the supplication of sneeze not.

If one forgets the sneezing praising, the people have not to remind him. The Jews used to sneeze before the messenger of Allah ﷺ to may say to them; Yarhamakom Allah, the messenger of Allah ﷺ would say to them; Yahdikomo Allah wa Yosleh Balakom.

Chapter

HIS GUIDANCE ﷺ IN THE TRAVELLING ETIQUETTE

The messenger of Allah ﷺ said; if one of you is about to do something, he should pray two Raka'at. That represents what the people pre-Islam accustomed to do such as driving away of the birds Isteqssam that is represented with supplication.

Allah the Glorified said;

Whosoever make with Allah another Lord, they will know.

﴿ والذينَ يَجعَلُونَ مَعَ اللهِ إلهاً آخَرَ فَسَوْفَ يَعْلَمُونَ ﴾

(الحجر ٩٦)

Ahmed said; from Saaid from the messenger of Allah ﷺ said; Istikhara is from the happiness of Ibn Adam, and contentment of what Allah foreordains. Leaving off

Istikhara is for Ibn Adam's unhappiness and his discontentment of what Allah foreordains.

The trusting upon Allah is what before Istikhara includes, and the contentment of what Allah foreordains after. When the messenger of Allah ﷺ rides his camel, exclaimed Allah three times, and then he said; Sobhan Al'azy sakh'ara lana haza wa ma kon'a laho moqraneen, wa in'a ila rab'ana lamonqaliboon. And then he said; Allahom'a in'y ase'alaka fi safary haza al bira al tqwa wa min Al a'mal ma trd'a. Allahom'a hawin Alayn'a als'afar watwy A'n'a boa'doho. Allahom'a Ant'a as'ahib fis'afar wal khalifa filahl. Allahom'a ishabna fi safarina wa ikhlifna fi ahlina. When the messenger of Allah ﷺ came back to his family, he ﷺ said: Ay'aboon, Taeboon, Abedoon, lirab'ena hamedoon.

When he ﷺ used to put his feet to ride the camel, he would say; Bismil'aah, In the name of Allah. When he used to flat upon it, he ﷺ would say, Al Hamdolil'aah, All The Praise is to Allah. And the said as Allah said; *Glory to*

him who has subjected this to us, and we could never have it.

﴿ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّـذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴾ (الزخرف ١٣)

When he ﷺ used to set off his companions he would say; Astawd'aa Allah Dinakom wa amanatakom wa khawateem Am'alakom. A man said to him; I want to travel. He ﷺ said to him; Awsseek betaqw'a Allah. I advise you to fear Allah. When he ﷺ and his companions wanted to get up to defiles, they exclaimed Allah, when they got down from defiles, glorified Allah.

The messenger of Allah ﷺ said; the angels do not have fellowship the travelers who have dogs or bells. .

The messenger of Allah ﷺ hated for the traveler, to travel alone in the night. The messenger of Allah ﷺ said, if the people know the distinguish of the singleness, no one will travel alone. The messenger of Allah ﷺ said; the one is a devil, the two are devils and the three are riders.

The messenger of Allah ﷺ said; if one of you gets a position, he should say, A'ozo bikalimatil'Ah At'amaat min shar makhalaq, that will never harm him, till he gets out.

The messenger of Allah ﷺ said; when you travel in the time of plants, do not forget to give the camels their rights. If you travel in the year of no plant, you should be hurry. If you want to stay up during your travel, you should not put your tents in the middle of the way.

The messenger of Allah ﷺ prohibited from travelling with Qura'an to the enemy's land.

The messenger of Allah ﷺ prohibited the woman to travel without an unmarriageable person, even if a post-distance. The messenger of Allah ﷺ ordered the traveler to make hast to his home, when he finishes the purpose of his travel. The messenger of Allah ﷺ prohibited from knocking on the family suddenly without telling them that he is going to come.

The messenger of Allah ﷺ used to embrace the coming from travel and kiss him if he was from his family. The companions of The messenger of Allah ﷺ used to embrace when they came back from travel. The messenger of Allah ﷺ used to kneel down two Raka'at in his mosque before coming into his home.

The messenger of Allah ﷺ taught his companions Khotbet Al Haga. "In'a Alhmda Lil'aah, wa nasta'eenoh, wanastaghferaho. Wa na'aozo bil'aah min shorory anfosena wamen say'eaat am'alina. Man yahdhel'aah fala model laho, wan yodlil fala hady lah. Wa ash'hado an la ilaaha il'a Allah wahdaho la sharika lah, wa ash'hado an'a Mohammaden Abdaho wa rasoulah. "

Then the messenger of Allah ﷺ recited the three verses;

Oh you who believe! Be fear Allah, all fear that He deserves.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنـتُم مُّسْلِمُونَ ﴾ (آل عمران ١٠٢)

O people fear Your Lord.

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَـقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءً وَاتَّقُوا اللَّهَ الَّـذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾ (النساء ١)

O you believe, fear Allah and say an apposite saying.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً ﴾

(الأحزاب ٧٠)

The messenger of Allah ﷺ said; if one of you gets at a woman, a servant or Dab'ah (sumpter), he should ask Allah for blessing saying, bismil'aah, Allahom'a in'ey asalaka khayroha wa khayro majobelat alay'hy, wa a'oozo bika min shar'eha wa shar majobelat alay'hy.

The messenger of Allah ﷺ used to say to the married one; Baraka Allah laka, wa baraka Alay'ka wa jama'a baynakoma fil khay'r.

The messenger of Allah ﷺ used to say when he saw afflicted one; All the praise to Allah who exempts me of what He afflicts you, and preferred me to many of His own creatures.

The evil omen was mentioned at the messenger of Allah ﷺ. The messenger of Allah ﷺ said; the good omen is better.

Chapter

IN THE DREAM

The messenger of Allah ﷺ said; the good dream is from Allah, and the bad one is from the devil. Whosoever sees what he hates, he should spit out on his left, asking refugee with Allah from the devil that will never harm him, and say not it to anyone. Then he should turn his side that he was at before into the other side.

The messenger of Allah ﷺ said; the dream is upon a flied man, as long as it is not explained. When it is explained, it will be fact. If one listens to one's dream, he should say to him; what you have seen is good.

Chapter

WHOSOEVER IS TESTED BY SATANIC TEMPTATION, WHAT IS HE DOING TO DO?

The messenger of Allah ﷺ said; Allah has a hardship of Ibn Adam's heart, and the devil has so. Allah's hardship is giving the goodness, but the devil's one is giving the evil. When you find out the hardship of Allah, praise Allah, and ask him from his merit. If you find out the hardship of devil, you should seek refuge with Allah asking him forgiving.

Otham bin Aby Al A'ass said to The messenger of Allah ﷺ; the devil prevented among me, the prayer and my reciting?

The messenger of Allah ﷺ said to him; that is the devil it is called, Khanz'ab. When you feel it, you should seek refugee with Allah, and spit out on your left hand three times.

The messenger of Allah ﷺ's companions complained to him about a danger though. The messenger of Allah ﷺ said; all the praise is to Allah who defeats the devil's cunning.

The messenger of Allah ﷺ guided one who is tested by devilish insinuation to say;

He is the First (nothing is before him) and the last (nothing after Him) the Most High (nothing is above Him) and The Most near (nothing is nearer than He is.) And He is the All-knower of everything.

﴿ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(الحديد ٣)

Ibn Ab'ass said this to Aby Zameel when he asked him about something in his chest, he asked him about it. Aby Zameel said to him that is so difficult to say. Ibn Ab'ass said to him; is it from doubtfulness? Aby Zameel said; Yea! He said'; no one could be saved of that, you should say;

He is the First (nothing is before him) and the last (nothing after Him) the Most High (nothing is above Him) and The Most near (nothing is nearer than He is.) And He is the All-knower of everything.

﴿ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(الحديد ٣)

The messenger of Allah ﷺ said; the people are still asking until they say; this is Allah created the creating, who did create Allah? Whosoever finds such that, he should seek refugee with Allah, and get over.

Allah said; *And if an evil whisper comes to you from Satan then seek refuge with Allah, verily, He is All-Hearer, All-Knower.*

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴾ (الأعراف ٢٠٠)

At the time when the devils are two kinds; one is seen "that is from humankind", and the other is not seen,

the first one should be pushed out by turning away, the second one is by seeking refugee with Allah from it.

It is not but pushing it by seeking refugee,

Or pushing away by goodness both are the best wanted,

The second one is a treatment of the illness of what we see,

Moreover, the first one is for what we do not see.

Chapter

IN HIS ANGER ﷺ

The messenger of Allah ﷺ ordered whosoever becomes more angry, to turn it off by having ablution, and sitting down if he is standing up, or vice versa.

At the time when the anger and the longing are such as fire in the heart of humankind, he should turn it off. Allah the glorified said;

Enjoin you Al Bir on the people and you forget yourselves.

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ ﴾ (البقرة ٤٤)

At the time when the disobediences are born by the anger and the longing, and the end of strength is killing, and the end of longing, Surat Al Ana'am , Issra'a and Furq'an have distinguished among both of them.

Chapter

When the messenger of Allah ﷺ saw what he loved, he said; Al Hamdolil'aah Al'azy benen'ematehe tatimol salihat. When he ﷺ saw what he hated, he said; Al Hamdolil'aah A'ala koli haal.

The messenger of Allah ﷺ would supplicate for whom approached to him ﷺ of what he loved ﷺ. So the messenger of Allah ﷺsupplicated for Ibn Ab'ass when he put the ablution's water to himﷺ; saying; Allahom'a faq'ehaho fild'een wa Al'emaho Al ta'eweel.

The messenger of Allah ﷺsupplicated for Aby Qetada saying; Hafazaka Allah bima hafezta bihi nabey'aho.

The messenger of Allah ﷺsaid; Whosoever does a favour for anyone, he should say; Jazaka Allaho Khayran. The messenger of Allah ﷺsaid to one who did loan him money; "Baraka Allaho laka fi ahlika wa malika" verily, the reward of loan is thanking and giving it back.

When the messenger of Allah ﷺ was given a present, he ﷺ rewarded with more than it was.

The messenger of Allah ﷺ ordered his people to say, A'oozo bil'aahi min ash'aytaani r'ajeem three times, when they hear the braying of the donkey.

The messenger of Allah ﷺ ordered his people to ask Allah from His own merit, when they hear the crowing.

The messenger of Allah ﷺ ordered his nation to say; Allaho Akb'er, when they see the fire.

The messenger of Allah ﷺ hated the state of non-glorification in one seat. The messenger of Allah ﷺsaid; who sits down in a seat, his talking is fault, and says; Sobhanaka Allahom'a wabihamd'ika, Ash'hado an La Ilaha il'a ant'a astaghfirika wa atoobo ilay'ka, his fault seating is forgiven for him.

Chapter

In

UTTERANCES THAT THE MESSENGER OF ALLAH ﷺ WOULD HATE

Such as; myself becomes malicious, to name the grapes with Karam, Halaka Al N'ass (the people are perished), swearing by anything but Allah, saying to Sult'an: Malik Al Molook, abusing the wind, to be fanatic to creed (Mazh'ab), abusing Moslem, saying Al esha'a; Atm'ah, talking secretly between two when there is the third is with them, a woman describes another woman to her husband, saying in the supplication; Allahom'a ighfir ly in she't, to say; Qawss Qazah, and to say to the collector of taxes; rights.

The worst words such as; "Ana", Ley", the devil, Pharaoh and Qaroon were distressed by them. But you should say; I am the sinful slave.

Chapter

HIS GUIDANCE ﷺ IN JIHAD

At the time when Jihad is the top of Islam and the ranks of its people are the highest ranks in the paradise, the messenger of Allah ﷺ was in the top of its position. The messenger of Allah ﷺ struggled for Allah by his heart, soul, mission, sward and spearhead.

Allah the Glorified said;

Do obey not the disbelievers and struggle against them a great Jihad.

﴿ فَلاَ تُطِعِ الكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَاداً كَبِيراً ﴾ (الفرقان ٥٢)

This Sura is revealed in Mecca. This Jihad is a proclamation. Hypocrites should be struggled by the scholars. The saying truth is the best kinds of Jihad; all the messengers ﷺ had such like this. The self-struggle is placed at the head before enemies struggle. These are two

enemies (the outside enemy and the self). The devil is between these two enemies.

Allah said;

Verily, the devil is an enemy to you, you should assume it an enemy.

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُواً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴾ (فاطر ٦)

These are three enemies that Moslem should fight and struggle. Allah offered His Slaves the sights, hearing, minds and strengths to fight their enemies with them. Not only these things but gave them, also, the Books, messengers and angels.

Allah enjoined on His slaves to struggle the best struggle just as enjoined on them to fear Him, the full-fear.

The slave should firstly struggle himself specially his tongue to make his heart sound. He should struggle the

devil by disbelieving his promises and he should struggle the enemies with the arms.

Allah the Glorified said;

Moreover, strive hard in Allah's Cause, as you ought to strive. He has chosen you and has not laid upon you in religion any hardship.

﴿ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴾ (الحج ٧٨)

The messenger of Allah ﷺ said; I have been sent with Al Hanifey'a Al Samh'a.

The meaning of Hanifey'a is monotheism and the meaning of Samh'a is the easiness in doing of the worships.

Allah the glorified has widen for His slaves the biggest plenty in their lives, religion forgiving and repentance, making for each sinful, penance, making for each prohibited; a consideration and turning each difficulty into easiness.

Chapter

THE RANKS OF JIHAD

Jihad is four ranks; Jihad of self, Jihad of the devil, Jihad of disbelievers and Jihad of Hypocrites.

Jihad of the self:

It is four ranks; to strive to know the guidance, to work what someone knows, to have mission for what someone knows and be patient at the hard way of his missionary work.

Jihad of the devil:

This is two ranks; to strive it out of what it pushes of suspicions, the second is to strive out what it pushes of desires. The first one is with the equipment of "Yaqeen" (Believing with certainty) and the second one is with "As'abr" (patience) .

Allah the Glorified said;

And we made from among them leaders, giving guidance under our Command, when they were patient and used to believe with certainty in Our Ayat.

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾ (السجدة ٢٤)

The third Rank;

Jihad (striving) of disbelievers and hypocrites

It is four kinds of ranks; with heart, tongue, money and soul. striving to disbelievers is hand but the striving to hypocrites is with the tongue.

The forth Rank:

There is a kind of Jihad against the owners of wrong, abominable and innovations. The first state of this

kind of Jihad is with the hand, or with the tongue or with the heart.

These are thirteen ranks of jihad.

Whosoever dies without thinking of Jihad in his self, he will die on a branch of hypocrisy.

Allah the glorified said;

Verily, those who have believe and those who have emigrated and have striven hard in the way of Allah, all these hope for Allah's Mercy. And Allah is Off-Forgiving Most Merciful.

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ (البقرة ٢١٨)

As long as the faith is a duty upon each Moslem, the two emigrations are duty upon each one. One of them is an emigration to Allah the Glorified by the faithfulness and the second emigration is to His messenger ﷺ by following him.

Chapter

The most perfect one at Allah the Glorified is one who is the most perfect in Jihad's ranks, so the best one at Allah the Glorified is Mohammed ﷺ for his Jihad. When Allah revealed:

"O you enveloped, Arise and warn, And your Lord magnify,"

﴿ يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣) ﴾ (المدثر)

The messenger of Allah ﷺ did truck up from the mission's leg and established the nights as perfect establishment. The messenger of Allah ﷺ called for Allah the Glorified the night and the day. When Allah said; Fassd'ea bilamr, the messenger of Allah ﷺ publicized all kinds of people for Allah and monotheism. The disbelievers harmed him and his followers who followed him, so Allah the Glorified said;

what said to you is but had been said before you to the messengers.

﴿ مَا يُقَالُ لَكَ إِلاَّ مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴾ (فصلت ٤٣)

Allah the glorified said;

and so we have appointed for every prophet an enemy – devils among mankind and Jinn, inspiring one another with adorned speech as a delusion.

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُواً شَيَاطِينَ الإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ القَوْلِ غُرُوراً وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾ (الأنعام ١١٢)

Allah the Giorified said;

Likewise, no messenger came to those before them, but they said; a sorcerer or a madman,

Have they transmitted this saying to those, nay, they are themselves a people transgressing beyond bounds.

﴿ كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلاَّ قَـالُوا سَـاحِرٌ أَوْ مَجْنُونٌ ﴾ (الذاريات ٥٢)

The slave should look attentively at these verses, actually, they are very important to people who call people for Allah.

The people are two kinds; the first kind is the people who listen to the messengers saying; we have believed, but the second kind who listens to the messenger and saying not, we have believed. The people who disbelieved, punish the believers and the messengers for their faith. The pain is a rubric (Sun'ah) everyone will pass into it. the people who gets pain for their faith call, they will, actually, get fun after that. Nevertheless, people who get fun for their disbelieving, they will, actually, the forever pain on the hereafter.

Al Shafe'y was asked about the best man, the one who is enabled or one is tested? He replied; the one is not enabled but if he is tested.

The wise man is that prefers the hereafter to the lifetime. However, the people who prefers the lifetime to the hereafter are not wise.

Allah the glorified said;

No, but you love the lifetime, In addition, leave off the hereafter.

﴿ كَلاَّ بَلْ تُحِبُّونَ العَاجِلَةَ (٢٠) وَتَذَرُونَ الآخِرَةَ (٢١) ﴾

(القيامة)

If the man does not say anything to the people of bad deeds, fearing of them, they would harm him eventually. So he should change the bad deeds to make his Lord contentment upon him and protect him against them.

A'esha said to Moa'aweya; whosoever asks the contentment of Allah in return for the discontentment of the people, Allah suffices him (protects) against the people, and whosoever asks the contentment of the people

in return for the discontentment of Allah, Allah will discontent upon him.

It is a full-wisdom to get at what A'esha said. The owners of innovations escape from their duties that Allah orders to be not punished. At the time when the pain is obligatory, Allah said;

Whoever begs the meeting of Allah, verily, the time of death is going to come and He is All hearer All Knower.

﴿ مَن كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّـهِ لآتٍ وَهُوَ السَّمِيعُ العَلِيمُ ﴾ (العنكبوت ٥)

Allah gave as an example to that severed pain has a limited time to be finished when the servant meets Allah after death. So the servant will be so happy for what he feels of that severed pain for the forever happiness. Therefore, the messenger of Allah ﷺ asked Allah the longing to Allah. Moreover, that longing is the greatest blessings.

Allah knows these blessings whereas He the Glorified puts.

Allah the glorified said;

Thus we have tried some of them with others, that might say; Is it these that Allah has favoured from amongst us? Does not Allah know best those who are grateful?

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾ (الأنعام ٥٣)

Allah the Glorified did show that the interest of Jihad is due to themselves. Allah the Glorified said that the people of Jihad and faith would be the people of righteousness. Allah the Glorified mentioned the state of people who made the harmfulness of the people was like the forever pain on the doom's day.

Allah must test the selves to distinguish between the good and the evil.

Chapter

THE BEGINNING OF MISSION

When the messenger of Allah ﷺ called for Allah, the servants of Allah from each tribe responded for him. Aby Bakr Al Sed'eeq is the first believer that believed in Allah and His messenger. Aby Bakr supported the messenger of Allah ﷺ and called for Allah with him. Othman Talha and Saad responded to Aby Bakr.

The first woman that responded to the messenger of Allah ﷺ was Khadijah. She told him not to fear, since Allah would never shame you. Therefore, Allah the Glorified sent her the greeting with Gabriel.

The first boys who responded to the messenger of Allah ﷺ was Aly bin Aby Talib. He responded to the messenger of Allah ﷺ when he was eight years old. Zayd bin Thabit loved the messenger of Allah ﷺ when he was a servant at Khadijah. Khadijah offered Zayd to the messenger of Allahﷺ. When father's Zayd and his uncle

came to the messenger of Allah ﷺ to take him, the messenger of Allah ﷺ asked them to make him choose between the messenger of Allah ﷺ or his father and his uncle. When Zayd came, he did choose the messenger of Allah ﷺ and preferred the messenger of Allah ﷺ to his family. The messenger of Allah ﷺsaid; I swear by Allah! I will never leave him off. O people! Witness that Zayd is my own son I inherit him and he inherits me. When Zayd's father and his uncle saw that, they pleased and went away. He was the messenger of Allahﷺ's son until Islam prohibited from that adopting.

He was after Islam with Zayd bin Harithah. Waraqa bin Nofal got into Islam, when the messenger of Allah ﷺ saw him in the dream in a good state.

The people came into Islam one by one. Quraysh began to fight the messenger of Allah ﷺ and his companions. Allah protected the messenger of Allah ﷺ and made his uncle Abu Talib supporter for him. When the messenger of Allah ﷺpassed by his companions who

were punished, said to them; be patient, the paradise is your appointment, such as; Bilal and the family of Yasser.

When the torture was very much upon the messenger of Allah ﷺ's companions, Allah the Glorified gave them permission to emigrate to Habasha. Othman and his wife Roqay'a were the first people who went to it with eleven men and three women. Two ships were waiting for them to travel on. They went out in Rajab of the fifth year of mission. When the trial went stronger than before, the messenger of Allah ﷺ ordered them to go to Habasha again.

This time the total people was eighty-three of men and nineteen of women. In addition, Am'ar bin Yasser was with them. When the first of Rabee'a came, the messenger of Allah ﷺ wrote to Naagashey a letter to get into Islam. Naagashey got into Islam.

Naagashey offered Om Habeebah that her husband died in Christian religion. Naagashey paid for her as a dowry four hundreds Dinar. When they came back to

Khaybar, they found that the messenger of Allah ﷺ opened it.

Aba Mossa emigrated from Yemen, to Ja'afer and his companions. Ibn Ish'aq considered that from emigration, he did not say; he emigrated from Mecca.

Chapter

Moslem people sided with Naagashey. Quraysh sent Abd Allah bin Aby Rabee'ah to bring them back. He went with Amr bin Rabee'ah and Amr bin Al A'ass to Naagashey. He refused to give them Moslems. They denounced to him that Moslem said; Issa is a slave. He called them to ask about that. Ja'af'er bin Aby Talib was in front of them, he recited; ***kaf ha'a ya'a e'een s'aad.*** Naagashey said; I swear by Allah, Issa did not say more than this. So he refused to give them to the disbelievers saying; if you had given me a mountain of gold, I would have never gave you them.

Hamz'a and others got into Islam, when Quraysh saw this, they did agree unanimously on paying not homage to Bany Hashim, getting not married from them and talking not with them. This agreement was written by Bagheed bin A'amer bin Hashim, so the messenger of Allah ﷺ cursed him, his hand was paralyzed.

Allah sent a rat to eat that paper; the rat ate every wrong in it but the name of Allah, the messenger of Allah ﷺ told his uncle about that (that written agreement was hung on the ceiling). His uncle told the disbelievers; Mohammed said about an invisible matter about the written agreement saying that a rate ate each written-wrong but the name of Allah, if he said not true, I make him void between him and you, but if he said true, you should follow him. When they that the messenger of Allah ﷺ told true, they increased their disbelieving. The messenger of Allah ﷺ went out from defiles with his companions. His uncle Abu Talib died after six month Khadijah followed him after three days.

The trial upon the messenger of Allah ﷺwent more and more from the sillies of his nation.

The messenger of Allah ﷺ went to At'aef to may be its people supporters with him against Mecca's people. So the messenger of Allah ﷺ stayed ten days calling everyone in it to get into Islam, but they treated the messenger of

Allah ﷺ more severity that his own nation. They did beat the messenger of Allah ﷺ up to his feet were shed.

The messenger of Allah ﷺ cursed them saying;

Allahom'a Ilay'ka Ashk'o Da'af'ey wa qow'atey wa qil'et hilaty wa-hawany A'ala an'ass. (My Lord! to you I complain my weakness, no trick and my disgrace before the people.)

Therefore, Allah sent to The messenger of Allah ﷺ the angel of the mountains asking The messenger of Allah ﷺ if he wanted to break these two mountains upon their heads. Nevertheless, The messenger of Allah ﷺ said to him; No do not do it. Allah may make from them good people to worship him alone. The messenger of Allah ﷺ stayed under a tree-palm praying the mid-night prayer. Allah sent to him a group Jinn listing to his reciting. When The messenger of Allah ﷺ finished his reciting, Allah revealed ;

And if We sent to you a group of Jinn (Ahq'af verse 29)

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَراً مِّنَ الجِنِّ يَسْتَمِعُونَ القُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ ﴾

(الأحقاف ٢٩)

When The messenger of Allah ﷺ stayed days, Zayd bin Thabit said to him; how did you come into them after they had driven you away?

The messenger of Allah ﷺ said; O Zayd! Allah is going to dispel my grief.

When The messenger of Allah ﷺ went to Mecca, sent a man from Khoza'a to Met' am bin Oday to protect him. The man said; Yea! O people! I protect Mohammed. The messenger of Allah ﷺ and Zayd bin Thabit went to the Mosque Al Haram. The messenger of Allah ﷺ received Ar'okn, prayed two Raka'at, and went to his home in the protection of Meta'am and his sons.

Chapter

In

ASCENSION TO THE SEVEN HEAVENS:

Allah the Glorified made The prophet Mohammed to have ascension to the seven heavens by his body not a dream. The messenger of Allah ﷺ went this journey riding a Boraq (a sparkling animal), in the companionship of Gabriel. The messenger of Allah ﷺ went down to Jerusalem and prayed two Raka'at before the ex-prophets.

The messenger of Allah ﷺ went up to the heaven of the world. Gabriel asked the angels to open the door of the first heaven. The messenger of Allah ﷺ saw in this first heaven Adam. The messenger of Allah ﷺ greeted him and Adam greeted him too. Allah made him see the souls of happy people on his right hand, and the souls of unhappy people on his left hand. Thereupon The messenger of Allah ﷺ was hobbled to the second heaven. The messenger of Allah ﷺ saw there Yahya and Issa. The messenger of

Allah ﷺ was hobbled to the third heaven. The messenger of Allah ﷺ saw Yossouf. The messenger of Allah ﷺ was hobbled to the fourth heaven, he ﷺ saw Idreess. The messenger of Allah ﷺ was hobbled to the fifth heaven, he ﷺ saw Haroon. In the sixth heaven, he ﷺ saw Mossa. When The messenger of Allah ﷺ left him, Mossa did weep. When he was asked about the why of his weeping, he said; I weep because a boy was sent after me, his nation's people will come into the paradise more than mine will. In the seventh heaven, he ﷺ met Abraham ﷺ. The messenger of Allah ﷺ said; I was arisen up to Sidrat Al Mont'aha, and Al Baytol Ma'amoor was arisen to him. The messenger of Allah ﷺwas hobbled to Al Jab'aar (The Almighty).

Fifty prayers were imposed upon him. Mossa advised The messenger of Allah ﷺ to go back to the Lord to ask him lightening. The messenger of Allah ﷺdid so until the fifty prayers would be five prayers only with the reward of fifty.

The companions of The messenger of Allah ﷺ did differ about the seeing of Allah by The messenger of Allah. Ibn Ab'ass said; The messenger of Allah ﷺsaw Allah with his heart.

Ibn Massoud and A'esha said; The messenger of Allah ﷺ did not see Allah. Ibn Taymey'a said; Ibn Ab'ass said a full- true when he said; The messenger of Allah ﷺ saw Allah, because The messenger of Allah ﷺ saw Allah in his dream.

Allah the Glorified said;

The heart did not lie what it saw.

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴾ (النجم ١١)

And indeed he saw him (Gabriel) at a second descent.

﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴾ (النجم ١٣)

Whom the messenger of Allah ﷺ saw was Gabriel.

When he walked up, he told his nation about that. They were more enmity than before. They asked him to describe Jerusalem. Allah put it before his eyes and described it as it was. But the disbelievers were in the worst state with him.

There was one year and six month between Issr'aa and Hijrah. There is one time that the messenger of Allah ﷺ was sent to this journey.

Chapter

AL HIJRAH (EMIGRATION) AND ITS PRINCIPLE TO DIFFER BETWEEN

THE PEOPLE OF ALLAH AND THE ENEMY OF ALLAH

Al Zohary sai; Mohammed bin Salih said; A'assem said; the messenger of Allah ﷺ called for Allah for three years secretly. In the forth year he ﷺ announced it. He called the people ten years during pilgrimage time, but in vain. No one supported him, saying to them; O people! Say; there is no God but Allah, you will come into the paradise. Aby Jahl was walking behind him saying to the people; do not believe in him he is lair, so the people did not obey him.

There were a lot of tribes that the messenger of Allah ﷺ called them to join in Islam but they refused such as; Bany Amer, Moharib bin Khasf'ah, Fazaza, Ghs'an, Mor'a, Hanifah, Solaym, etc.

Awss and Khazraj (two tribes) were threatened by the Jews when they said to them; A prophet will appear and he will fight you and we will fight you with him. When Anssar saw the messenger of Allah ﷺ calling the people to join in Islam, they said; O people! We swear by Allah! This prophet that the Jews threaten you with. We are going to believe in him before the Jews.

Sowayd bin As'amit from Awss came to Mecca, therefore the messenger of Allah ﷺ called him but he did not respond. When Anass bin Raf'e from Bany Al Ash'hal came asking the alliance, the messenger of Allah ﷺ called them to join in Islam. Iyass said; O people! This is the best one that we came to. Anass did beat and chide him.

The messenger of Allah ﷺ met six people from Anssar from Khazraj. They are Assa'ad bin Zorarah, Jaber bin Abd Allah, Awf bin Al Harith, Raf'e bin Malik, Qutb'a bin A'amir, Oqb'ah bin A'amir, so the messenger of Allah ﷺ called them to join in Islam, they got into Islam and they called the people to join in Islam.

In the following year these six people came but Jabir, with them Moa'az bin Al Harith the brother of Awf and Zakwan bin Abd Qayss, Zakwan stayed in Mecca till he emigrated to Al Medina, so he was Mohajir Anssary. The people who came from the twelve were Obada bin As'amit, Zayd bin Tha'alaba, Abu Al Hayth'am, Omayr bin Malik.

Abu Al Zobayr said from Jabir; the messenger of Allah ﷺ stayed ten years following the people to their homes in Mosim, Mjna and Ak'az asking them to lodge and support him saying; who lodges and supports me to call for My Lord's massage in return for Paradise? He did find no one. Jabir said; Allah sent us to the messenger of Allah ﷺin Yathreb. Every man of us would come to the messenger of Allah ﷺ listened to the messenger of Allah ﷺ reciting Qura'an and the one of us believed in him. Every one of us came back to his family to teach them Islam so they got into Islam.

We went to the messenger of Allah ﷺ in Mossem. We promised the messenger of Allah ﷺ Aqaba's homage.

We asked the messenger of Allah ﷺabout the homage. The messenger of Allah ﷺsaid; you should have homage on hearing and obeying in the state of activity and laziness. Spending money for the cause of Allah in the state of pinch and rich, enjoining on Ma'aroof and prohibition of Mok'er, do not fear of any one but Allah and support me when I come to you in return for Paradise. Therefore we did homage the messenger of Allah ﷺ.

Then they went to Medina. So the messenger of Allah ﷺsent with them Ibn Om Maktoom and Messa'ab bin Omayr with them to teach the people Qura'an. When the people reached forty men, Messa'ab prayed Friday with them. The two men that the messenger of Allah ﷺsent with them made a lot of people get into Islam.

Messa'ab return to Mecca in this year. A lot people from Anssar of Moslem people and the disbelievers were in Mawssem.

The messenger of Allah ﷺ did choose twelve heads. When of Moslem asked the messenger of Allah ﷺ

to promise them to fight the people of Aqabah, the messenger of Allah ﷺrefused. The devil cried loudly saying to Aqabah people; Oh the people of Gabageb!! Do you want to know about that prophet and his own companions who prepare a big fight against you?! The messenger of Allah ﷺ said; that is the devil of Aqaba! O the enemy of Allah! I will be free for you! The messenger of Allah ﷺ ordered them to go their camels.

The heads of Quraysh went to the prophet's companions asking them about that secret meeting with the messenger of Allahﷺ. They did harm the companions of the messenger of Allahﷺ. They said; we swear by Allah! That what you say that we will fight you is not true.

Allah the Glorified permitted the messenger of Allah ﷺto emigrate from Mecca to medina. Abu Salama and his wife were the first people who emigrated. Nevertheless, she imprisoned for one year before she went with him. She was prevented from her son by her disbelieve family. All the people of Moslem went to Medina but Aby Bakr and Aly not. The messenger of

Allah ﷺ prepared his things to emigrate and Aby Bakr did so.

When the disbelievers saw the unity of Moslem people, they did fear of the messenger of Allah ﷺto fight them. So they met in the Nadwa home in the head of the devil. Aby jahl said; I suggest that every tribe gets out one strong youth giving a sword to beat the messenger of Allahﷺ. Therefore, his tribe cannot get the revenge for him. The Satan said; this is the right opinion. Gabriel instructed the messenger of Allah ﷺ of what they did plot, and ordered the messenger of Allah ﷺto sleep not on his own bed. On the next day, the messenger of Allah ﷺcame to Aby Bakr, saying to him; get out every one. He said; but they are you family O the messenger of Allahﷺ. So the messenger of Allah ﷺ said; Allah has permitted me to emigrate. Aby Bakr said; the companionship. The messenger of Allah ﷺ said; Yea. Aby Bakr said; take one of my two riding camels, the messenger of Allah ﷺ said; all right, but after paying the price.

The messenger of Allah ﷺ ordered Aly bin Aby Talib to sleep on the bed of The messenger of Allah ﷺ instead of The messenger of Allahﷺ. Aly did so; the group of the disbelievers came to The messenger of Allahﷺ's home waiting for him to come out of his home to kill him. The messenger of Allah ﷺcame out oh his home taking little dust putting it throw on their heads, so they did not see anything after saying;

And we have put a barrier before them,

And a barrier behind them, And we have covered them up, So that they cannot see. (Yasseen verse 9)

﴿ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ ﴾ (يس ٩)

The messenger of Allah ﷺ went to Aby Bakr's home. A man passed by those disbelievers asking them about the cause of their waiting for. They replied that they were waiting for The messenger of Allah ﷺ! He said to them that they were loser! Because of passing of The

messenger of Allah ﷺby them and putting the dust on their heads. When Aly got up they did ask him about The messenger of Allah ﷺ. Aly replied that would not know anything about his place. The messenger of Allah ﷺ and Aby Bakr went together into cave of Thawr. A spider made its threads on that cave. The disbelievers came by it saying; if Mohammed were into it, that thread would have cut off.

When the disbelievers despaired of finding out The messenger of Allah ﷺ, they made a present for any one found him out. The people did their bests to get at the present. Soraqah listened to a man that said that The messenger of Allah ﷺ was in a particular place. So Soraqah wanted to be the winner of the present. He went on to the trace of The messenger of Allah ﷺand his companion. When Soraqah was near by The messenger of Allah ﷺ and Aby Bakr, Aby Bakr said to The messenger of Allah ﷺ ; that is Soraqah! Therefore, The messenger of Allah ﷺ supplicated Allah the glorified against Soraqah. After this supplication, Soraqah's horse could not move.

He did know that is by the supplication against him so he asked the safe, in return for saying nothing to his people when he returned to them. The messenger of Allah ﷺ did write for him a written book. He came on opening of Mecca to The messenger of Allah ﷺ to reward him for his secret. The messenger of Allah ﷺsaid; today is the day of fulfillment. The messenger of Allah ﷺ and his own companionpassed by Om Me'b'ad Al Khoza'aey'ah, asked her the food. She had nothing to give both of them to eat. The messenger of Allah ﷺ saw a thin sheep, The messenger of Allah ﷺasked that woman if it had milk, she replied that it was so weak to give milk. The messenger of Allah ﷺsupplicated Allah the Glorified to make it give out milk. That sheep suddenly gave out its milk in huge amount, so they drank and went out of hers.

Allah does give the best reward,

Two companions who entered the two tends of Om Me'b'ad,

They got into the land and went forward,

Were successful whosoever did follow as a friend for Mohammed.

O that is so far! Allah did make it no far,

Thankful deeds no one can do it but Allah,

Ask your sister about her sheep and pot,

Verily, if you did ask the sheep, it got.

Asm'aa said; this poem might be by Jinn inside Mecca. However, we knew that The messenger of Allah ﷺ was in Medina.

Chapter

THE MESSENGER OF ALLAH ﷺ'S COMING TO MEDINA.

Al Anssar knew that The messenger of Allah ﷺ would come to Medina. So they would come out to Al Hir'ah waiting for The messenger of Allah ﷺ. When the sun was very hot, they returned to their homes back.

A Jew saw The messenger of Allah ﷺ coming, so he cried loudly saying; O the people Qayalah! Your Luck is coming.

Al Anssar walked to The messenger of Allah ﷺ .all Moslems said; Allaho Akb'er. They went out to meet The messenger of Allah ﷺ .

During their surrounding by him, the inspiration was revealing upon him saying;

Verily Allah is his master, Gabriel and the good of believers and the angels after that are the supporters.

﴿ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴾ (التحريم ٤)

The messenger of Allah ﷺ walked till he got onto Qeba'a in Bany Amr bin Awf. The messenger of Allah ﷺ stayed for fourteen nights, lay the foundation for the mosque of Qeba'a, that was the first mosque. On Friday The messenger of Allah ﷺgot ride to this mosque in Bany Salim bin Awf. The messenger of Allah ﷺprayed Friday prayer with his companions in Batn Al W'ady. The messenger of Allah ﷺasked the people to make the camel to walk as it liked, because it was ordered. It walked on till it reached the spot of the mosque of The messenger of Allah ﷺ. It was ordered to lie down at Bany Al Naj'ar. Abu Ay'oob took The messenger of Allah ﷺ to his home. Qayss bin Sorm'ah said a poem:

More than ten of pilgrimage,

Do remember one meets his lover,

That lover exhibited himself to the people of Mawassem,

He did find no one as lodger or sober.

When he has come to us and his intention become settled,

He became pleasant in Teeba and contented.

There was No fear of wrongdoer,

Moreover, there was No fear of people's aggressor.

We spent for him of our licit money when there was an affliction,

Moreover, ourselves too, when need and mutual consolation.

We see that there is no Lord but he, that he does,

And Allah's book got a guidance for people and us.

Ibn Ab'ass said; The messenger of Allah ﷺ was in Mecca, and he was enjoined to Hijra (emigration.)

It was revealed upon him;

And say; My Lord! let my entry be good, and likewise my exit be good. And grant me from You authority to help me. (Issr'aa verse 80)

﴿ وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَاناً نَّصِيراً ﴾ (الإسراء ٨٠)

The messenger of Allah ﷺ would not emigrate to Medina but with an authority. Abara'a said; the first people of The messenger of Allah ﷺ's companions who came to us were; Mesa'ab bin Omair, and Ibn Om Maktoom, they recited Qura'an for the people to instruct them it. Am'ar bin Yasser and Bilal with Saad and Omar bin Al Khat'ab. The messenger of Allah ﷺ came after that.

Chapter

In

THE PROPHETIC MOSQUE BUILDING

Al Zoharey said; the camel did lie down at the position of The messenger of Allah ﷺ's mosque. That land of the mosque was for two orphans in Medina, Assa'ad was responsible for the both of them. The messenger of Allah ﷺ wanted to give the two orphans ten Dinars to build the mosque on their own land. Its Qibl'ah was toward to Jerusalem and there were tombs of the disbelievers so The messenger of Allah ﷺ ordered the people to disinter those tombs. The messenger of Allah ﷺ made its basic for three arms. The messenger of Allah ﷺ would build the mosque with the people. Saying;

Al'ahom'a there is no true life but the hereafter life,

So forgive for the Anssar and mohajerah.

Qibla was towards to Jerusalem. The messenger of Allah ﷺ made for it three doors. The messenger of Allah ﷺ built homes beside it. when The messenger of Allah ﷺ finished building, he got married from A'esha and made for her a home in the east side of the mosque.

The messenger of Allah ﷺ fraternized between emigrates and Anssar.

They were ninety men, a half of them from Anssar and the other half for Mohajereen.

The messenger of Allah ﷺ did write down an alliance among him and the Jews. The Jews' scholar "Abd Allah bin Salam" got into Islam, but their public did not. They were three tribes, Bany Qaynaqa'a, Bany N'addeer and Bany Qorayz'ah. All these tribes fought The messenger of Allahﷺ. Bany Qaynaqa'a got into Islam, evacuated Bany N'addeer and killed Bany Qorayz'ah. The cause of revealing of Sura Al Hashr was Bany N'addeer and Al Ahz'ab in Bany Qorayz'ah.

The messenger of Allah ﷺ used to pray towards Jerusalem. The messenger of Allah ﷺ said to Gabriel; I would like turn my face out of the Jews' Qibl'ah. Gabriel said to The messenger of Allah ﷺ; indeed I am a slave, but ask your Lord and supplicate Him.

The messenger of Allah ﷺ turned his face to the heavens, begging Allah, so Allah the Glorified revealed;

Verily! We have seen the turning of your face towards the heaven.

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴾ (البقرة ١٤٤)

That is after sixteen months of The messenger of Allah ﷺ coming to Medina. This made a test for all kinds of people such as the Jews, Hypocrites and Moslems. Moslem people said; *we believed everything is from our Lord.* They were the people that Allah guided them. The

polytheisms said; as he turned to our Qibl'ah, he will get into our religion. Hypocrites said; he could not know where the right is.

Allah said;

Indeed, it was great (heavy) except for those whom Allah guided.

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴾ (البقرة ١٤٣)

This test was from Allah to know the true believers and the Hypocrites. Allah the glorified made the abrogating be better than abrogated or to be as like.

Allah the Glorified mentioned witnesses of the Christians and the Jews against each one, so Allah warned the Moslem people to be such both of them.

Allah the Glorified mentioned that He has the East and the west, so whoever one of His own slaves directs his face (to the Qibl'ah) whereas the face of Allah. And He told that the messenger of Allah ﷺ will never be responsible for the owner of the hellfire who do not follow him.

Allah the glorified mentioned, also, that the people of the Book would be never content upon the messenger of Allah ﷺ but if He would follow their own false religion. Allah did mention to the people of the Book His own bless for them and did fear them of His own strength. Allah mentioned His Khaleel (close friend) Abraham, when he built Allah's Home, Ka'aba. Allah did mention that Abraham is an Imam for all the people. Allah the Glorified mentioned His Own Home, Al Haram, building of Al Khaleel to that Home; the Haram Home is an Imam for the people. Allah mentioned that anyone wants not the religion of Abraham is silly, Allah ordered the people to follow Abraham, and Allah did mention that the people who said that Abraham and his own people of his home

were Jews or Christians saying that he was neither from the Jews nor from the Christians.

Allah the Glorified mentioned that He guides the people that He wants to the straightforwardness He is also guide them to the Qibl'ah. That Qibl'ah is for them and they are for her, because it is the best Qibl'ah.

كما اختار لهم أفضل الرسل (قول باطل موضوع لا أساس له من الصحة بل من قال به أثم وهذا من التفريق لم يقل به أحد من الصحابة قال تعالى: ﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ (البقرة ١٣٦) وقال تعالى : ﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ (البقرة ٢٨٥) ، وقال صلى الله عليه وسلم في الصحيح : " من قال أنا خير من يونس بن متى فقد كذب.. وقال عليه السلام: لا تفضلوا بين الأنبياء " (البخاري) ولذا نسأل أهل هذا الباطل: من الصحابة الذي قال بقولتكم البهت؟ لا أحد حشاهم الله هذه المخالفة العظيمة. وفقه بما لا يقف عليه الصحابة، فقه ضلالة.

Allah did choose for the people of Islam the best land, the best book and the position on the doom's day.

Allah the glorified said that anyone who says sayings not as the messenger of Allah sayings he will be such those disbelievers. Allah mentioned that He did so (He did change that Qibl'ah into another one) to complete His own bless upon his own servants. Allah did order the people to thank Him and to praise him for His deeds for them.

Chapter

THE PERMISSION FOR FIGHTING

When the messenger had settled in Medina and Allah supported him with the believers and victor after Allah unified their hearts, He enjoined them on fighting the Jews and the Arab who got them out of their homes.

After that Allah imposed upon them the fighting after His own revealing of the verse;

And fight for Allah's cause those who fight you.

After that Allah the Glorified enjoined the messenger of Allah ﷺ to fight the polytheists. The fighting for Allah's cause is a specific imposition. The kinds of fight is five kinds they are; the Jihad of self, Jihad of money, Jihad of hand and Jihad of tongue. Allah the Glorified said;

O you who believed! Do shall guide you to a trade that rescue all of you from a painful torture.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴾ (الصف ١٠)

Saying that who wants the Paradise and her pleasant, he should sell his soul and his money in return for this. This is the noblest contract between Allah the Glorified and His servant. The wise people are that who abide by that alliance. Allah the Glorified said;

Say if you do love Allah you immediately follow me that leads to the love of Allah to you.

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ (آل عمران ٣١)

All the creatures were late to achieve that enjoining but the believers of the companions of the messenger of Allah ﷺ did. They were ordered to give a justice-prove so it was said; the justice is not accepted but with an unopposed. So Allah said;

They do fight as Jihad for Allah's cause and they do not fear a blame of great people.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ (المائدة ٥٤)

The most of people who claim the love of Allah were late to achieve that contract, although the Mojahedeen (the people of Jihad) did raise up for that contract. You should look carefully at Jaber's story, how to pay out in a good deal not only that but increased the priced over more not only that but give him back his goods. Such like that deed is with Allah with his slave. What a generosity of Allah is!!

Do your best to be the owner of adamant will,

That the desire makes you do love strongly so you should choose well.

Say to that who call to their affectionate and their contenting,

When as the Jihad's calling for a thousand of men of completing, Do not look at emersions of worse people,

If you do that, these great men got worst people.

Get from them food for soul to go to their own way,

To the guide way and love to become on the straight-way.

Get a light brand of their light and walk with it,

Their own light does you guide that is not the fire light.

The caller to Allah and to the Peace Home moved the great and good selves to the obedience.

The messenger of Allah ﷺ said; such like the Mojahed for the cause of Allah is like the fasting the standing for the prayer who does neither suffer from fasting nor praying.

The messenger of Allah ﷺ said; one time going to the way of Allah's cause is better that the realm and what is in it.

The messenger of Allah ﷺ said; Jihad that is for Allah's cause is a door of Paradise's doors, Allah rescues with it from the grave and sad.

The messenger of Allah ﷺ said; who fights for Allah's cause as amount of ten minutes, the Paradise is for him.

The messenger of Allah ﷺ said; who helps a fighter for Allah's way or a debtor, Allah makes for him a shadow on the doom's day.

Aby Ay'oob Al Anssary explained (put one's self to ruining) that means; to leave off Jihad.

The messenger of Allah ﷺ said; the first people who will get into fire are three; the scholar, the spending and the killed in Jihad; if they do so to be said by the people.

Chapter

HIS BIOGRAPHY IN FIGHTING

The messenger of Allah ﷺ loved the fighting in the first time of the day, if The messenger of Allah ﷺ did not fight in the first time of the day, he was late fighting to the time afternoon.

The messenger of Allah ﷺ used to homage his companions to not escape from the fighting. The messenger of Allah ﷺ might homage them for the death.

The messenger of Allah ﷺused to have consultation with his companions. The messenger of Allah ﷺ said; the war style is a swindler.

The messenger of Allah ﷺ used to arrange the army and the fighting making for each side a suitable man to be for that side. The messenger of Allah ﷺused to wear for fighting clothes. The messenger of Allah ﷺmight use two armors. When The messenger of Allah ﷺ meet the

enemy said; O Allah who revealed the Book, makes the rains down and defeating Ahz'ab, make us defeat them.

When the battle was so hard The messenger of Allah ﷺ might say; I am the true prophet, I am the son of Bany Al Mot'alib.

The messenger of Allah ﷺ used to distribute the shares of the war among Moslem who did not come to fight with The messenger of Allah ﷺ in terms of that he might in a true apologize, like Othman bin Af'aan in Badr battle he did not come to that sacred battle because he was treating the daughter of The messenger of Allah ﷺ.

The companions of The messenger of Allah ﷺ used to buy and sell during the battle when The messenger of Allah ﷺ was with them saying them nothing.

They used to share for plunders in the two ways; by the camels or horses and the second was that one man push his camel to another one to have battle with it, in return for getting a half of plunders between the two men

of them. The messenger of Allah ﷺ said; verily; the sons of Al Mot'alib and the sons of Hashim are one thing, they did not depart us during pre-Islam and in the Islam time.

The companions of The messenger of Allah ﷺ used to eat the plunders such as Honey, grape and foods but they did not consider that food from the plunders.

Chapter

HIS GUIDANCE IN CAPTIVES

The messenger of Allah ﷺ used to bestow upon some of them, kill another and sacrifice with money. Ibn Ab'ass said; some of the captives had no money, so The messenger of Allah ﷺ made them teach the sons of Moslems in return for setting him off.

The messenger of Allah ﷺ killed a spy from the polytheists. The messenger of Allah ﷺ did not kill the spy who did spy upon the Moslem people of Badr. That was a proof for the people who see there is no killing to the spying. If the polytheists got into Islam, there is no punishment upon them.

Chapter

The messenger of Allah ﷺ divided the land of Bany Qurayzah and Bany Al Nadeer and the half of Khayber among the plunging people. The messenger of Allah ﷺ made the half of Khayber for the people of Islam who came as visitors. The messenger of Allah ﷺ did not divided Mecca.

The messenger of Allah ﷺ prevented Moslem people to stay in the country of polytheists people if he had an ability to immigrate.

The messenger of Allah ﷺ said; I am free from any Moslem who stays with the polytheists people. The messenger of Allah ﷺ said; whosoever lives with a polytheist, he is like him.

Chapter

HIS GUIDANCE IN SAFETY , CONCILIATION , TREATING THE MESSENGERS OF THE DISBELIEVERS,TAKING THE TAX FROM THEM , TREATING THE PEOPLE OF THE BOOK AND THE HYPOCRITES AND ABIDING BY THE ALLIANCE.

The messenger of Allah ﷺ said; the protection of the Moslem people includes everyone of them, whosoever wrong a Moslem one, Allah, his angels and whole the people curse him, and Allah will never accept from him any good deed on the doom's day.

The messenger of Allah ﷺ said; whosoever has got an alliance between he and a nation of the book people, he should not cancel that alliance.

When the Jews of Medina fought The messenger of Allah ﷺ, he fought them and burned their palm trees. From his guidance, if there were a group of the book's people cancelled his alliance he fought all of them even if

there were among of them a group of people who accepted his alliance, would be fought with the others as well.

Islam does not prevent the H'ad (castigation) such as killing. That is for people who are the book's people. But if one who is a fighter gets into Islam, there is no castigation.

The armistice has no a particular time when Imam wants. We can accept the witness of upon Moslem people for the recommendation in the travel. The imam of the dead one has got a right to make the witness people to swear by Allah, if he finds out a plot. The division is distribution not a selling.

Chapter

HIS GUIDANCE IN THE CONTRACT OF CUSTODY AND THE TAXES

His guidance in taking taxes, he used not to get taxes but after revealing Bara'a Sura, he ﷺ took it from Majoos and the people of the book, but he ﷺ did not take it from the Jews of Khayb'er because there was a contract and an alliance between them and the messenger of Allah ﷺ.

When Omar evacuated them, that contract did change. They became such the others of the book's people, because they were working in the land of khayb'er in return for the half of the total income, so the messenger of Allah ﷺ did not take the taxes from them as the last people of the book.

Al Mogheera said to the worker of Kisra; Our prophet enjoined us to fight you till you worship Allah Alone, or you give us tax.

The messenger of Allah ﷺ said to Quraysh; Do you want a word that makes you bosses for all Arab, and makes the foreigners give you taxes? They said; what is it? The messenger of Allah ﷺ said; There is no God but Allah. The messenger of Allah ﷺ reconciled Najran people on two thousands of loans, thirty of armors, thirty of horses, thirty of camels, and thirty of each kinds of the weapons in return for returning all these kinds to them again and The messenger of Allah ﷺ would never break down their church or get out their priest as long as they would have not eaten the usury or made an innovation that might affect on Moslem people. When The messenger of Allah ﷺ directed Moaaz to Yemen, he ordered him to get at one Dinar from each pubescent. The messenger of Allah ﷺ did not differentiate between the tax that was taken from Arab and another people. The tax is not taken from a woman, or a boy.

Chapter

THE ARRANGEMENT OF HIS GUIDANCE WITH THE DISBELIEVERS AND

THE HYPOCRITES ARE FROM THE FIRST TIME OF THE PROPHECY'S MISSION TO HIS DEATH.

The first inspiration that The messenger of Allah ﷺ got from Allah the Glorified revealed was to recite in the name of Allah that who created. And then (*O you who Mod'ath'er get up to warn*) Allah ordered him to warn his close relatives. After that Allah the Glorified ordered him to warn the Arab people that were his neighbor and to warn after that the through-world. The messenger of Allah ﷺ went on waning all of them about ten years without fighting them. He was enjoined on patience. Allah the Glorified enjoined him on immigration. The fighting was the people who fought him. After that he was enjoined on fighting the polytheists.

The disbelievers were with The messenger of Allah ﷺ such as; armistice-people, or war-people or protection-people. The messenger of Allah ﷺ was enjoined on Jihad against the disbelievers and the hypocrites , the disbelievers would fought by the sword but the hypocrites with the agreement. The messenger of Allah ﷺ was enjoined on leaving of the alliance of the disbelievers. They were three sections; the first section was fighting them, the second section was a group of them that had an alliance with the messenger of Allah ﷺ as a temporary alliance and the third section was a group of people who had no alliance. The messenger of Allahﷺ's behavior with the hypocrites was that Allah enjoined him to accept their openness and leaving their secrets for Allah. Moreover, to have Jihad against them with argument, to be rough with them, and the messenger of Allah ﷺ was prohibited from prayer upon them. The messenger of Allah ﷺ was informed that his asking forging for them was in vain.

Chapter

The messenger of Allah ﷺ behaviour to the believers was patient upon them, seeking forgiving for them, pray upon them, but the people who disobeyed him he used to leave them off.

Allah enjoined him when treating the devils of men, to pay out the badness into the goodness.

Chapter

HIS BATTLES

The first banner that The messenger of Allah ﷺ had made was for Hamz'ah in Ramadan with thirty of immigrates who faced a caravan of Quraysh that was coming from Al Shaam, Aby Jahl was with them. The messenger of Allah ﷺ sent Ubayd'ah bin Al Harith into Batn Rab'ehg in Shaw'al with sixty men of immigrates. Saad was the first man who threw off for Allah cause. The messenger of Allah ﷺ sent Saad to Al Khar'ar. The messenger of Allah ﷺ fought the Al Ibwa'a, that was the first fighting that The messenger of Allah ﷺ fought by himself. .

The messenger of Allah ﷺ got out of thirteen months of Hijrah to ask Korz bin Jabber when he did raid on the face of Medina.

The messenger of Allah ﷺ went out with a hundred and fifty of immigrants and sent Abd Allah bin Jahsh to

Nakhlah with twelve men each two were on one camel. They reached Batn Nakhlah watching the caravan of Quraysh. They aid; we are in the days of Rajab, if we leave them off, they will get into Al Haram, we have to join them with.

Chapter

RAID OF THE GREAT BADR

When Ramadan month came, The messenger of Allah ﷺ knew that there was a caravan would come from Shaam, so The messenger of Allah ﷺwent out with three hundreds and thirteen of men the disbelievers went out from Mecca too. Allah the glorified collected them without a previous appointment. When The messenger of Allah ﷺ knew their coming out, he asked the advice from his own companions, so the immigrants did speak and they did say well. Saad bin Moa'az said; if you O The messenger of Allah ﷺ ask us to cross the sea, we shall do it. Meqdad said also good saying. The messenger of Allah ﷺ said to them; good news for you! Allah the Glorified promised me one of the two goodness-actions; either the victor or the martyrdom.

The messenger of Allah ﷺ went to Bad, when the polytheists went out, The messenger of Allah ﷺ raised his

hands asking Allah the victor, and the Moslem people did so too. So Allah inspired to him;

I am going supply you with one thousands of angels.

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴾ (الأنفال ٩)

When Quraysh decided to go out to fight the messenger of Allah ﷺ, the Devil appeared to them in the shape of Suraqah bin Malik, he said to them that he would be a helpful for them and there was no one would defeat them. When they exhausted from the fighting, the devil saw the angels that came from the heavens, he said after he had escaped, I am seeing what you do not see, I afraid of Allah the worlds' God. When the hypocrites saw the littleness of the Allah's Part of Moslem and the huge amount of the disbelievers, they had thought that the victor would be for the huge numbers of soldiers. Allah the Glorified said to us that the victor will be trusting upon Allah, not by the huge amount or anything else. The

messenger of Allah ﷺ finished of the battle of Badr in Shaw'al. After seven days, The messenger of Allah ﷺ went out to fight Bany Saleem. When The messenger of Allah ﷺ went back, the disbelievers did go down to Mecca, Aby Sofyan did vow that he would never touch water but when he fought The messenger of Allah ﷺ.

The messenger of Allah ﷺ fought Najd, he wanted Ghatafan. So The messenger of Allah ﷺ stayed there all the month of Safar. Then The messenger of Allah ﷺ went out of that town because he did not find a war. The messenger of Allah ﷺ stayed in Medina in Rab'ee the first. Then The messenger of Allah ﷺ went out to fight Quraysh, but The messenger of Allah ﷺ did find a fight, so The messenger of Allah ﷺ went out of it to fight Qaynaqa'a. so The messenger of Allah ﷺ killed K'ab bin Al Ashraf and ordered the people to kill the Jews because they did not abide by their promise with The messenger of Allah ﷺ.

Chapter

UHOD'S BATTLE

When Allah killed the nobles of Quraysh in Badr Battle and Aby Sofyan became their boss, So he collect a groups of people to fight The messenger of Allah ﷺ so they went to be near by Uhod. Uhod battle is a famed battle, the messenger of Allah ﷺ did explore every youth to see the young people or sick to choose the suitable ones only. So the messenger of Allah ﷺ did choose the people who could fight. Aby Sofyan stood on a mount asking the messenger of Allahﷺ's companions saying; Is Mohammed with you? So the messenger of Allah ﷺ ordered them to reply not to him. He asked again; is Aby Bakr with you? the messenger of Allah ﷺ said; do not reply to him. He asked again; is Omar with you? So the messenger of Allah ﷺ ordered them to not reply to him. He said; they were killed, if they are alive they would replied. Omar said to him; No the enemy of Allah! Allah make us on life to sad and to shame you.

Aby Sofyan said; Hobal is high! Hobal is high! the messenger of Allah ﷺ said to his companions reply to him. The companions of the messenger of Allah ﷺ said; how will we reply? the messenger of Allah ﷺ said; say to him; Allah is the most high and the most Glorified.

Chapter

THE RULES OF THAT BATTLE

Jihad has a cause for it. No one has the right to leave of the home (country) if the enemy comes into that home. There is no permission for weak people. Asking Allah the glorified the martyrdom is not forbidden. Allah the Glorified warned the believers to not obey their enemy the disbelievers and the hypocrites, if the believers do that, they will lose the lifetime and the hereafter too. Allah the Glorified told that He is master of the believers but the disbelievers have no master. Allah the Glorified told that he will throw into the hearts' disbelievers the fright to prevent them to attack on the believers and the believer who has no anything from the polytheism; he will be the safe and the guidance. Allah the Glorified told that His Own promise is true, if they are still on obedience. Allah the glorified said that He offer His Own forgiving for the disobedience from the believers after a punishment or a repenting. Allah said that He gave the people of Moslem

who took flight sadness as a punishment for that doing. The bad notion that people of Moslem had, was not suitable for Allah the Glorified because His promise of the victor is true. The most of people do bad notion of Allah for themselves and for the others too but the people who know Allah the well-known they are only people who estimate Allah the Glorified only.

Whosoever despairs of the mercy of Allah, he thinks the bad notion of Allah. And whosoever thinks that Allah punishes the good man, he thinks bad notion. Everyone that who thinks that the descriptions of Allah are not for Allah thinks bad notion.

All these kinds of people are from the people who think of Allah the bad-notion. Whosoever thinks that Allah has no power for knowledge, or does not seen, or has no power for doing as He wants, these thoughts are from the bad notions. Whosoever thinks that Allah the Glorified has no well, or He has no power for making his speech deeds, he is one of people who thinks bad notion of Allah. Whosoever thinks that Allah is not as He described

Himself, he thinks bad notion. Everyone has got such like these bad thoughts but the few. You have to look up at your self to know what you think of your Lord.

AL MEREES'EE'A BATTLE

The messenger of Allah ﷺ sent Boraydah Al Aslamey in Sha'aban to Bany Al Mostalq that a place of water. The armies arranged themselves for the battle and they used arrows for one hour. The messenger of Allah ordered his companions to be such one man, so the disbelievers were defeated. The nickels of A'esha had fallen down on the ground, they did not move till they found it, so the verse of Tayam'om had been revealed. But the telling a lie story was after that battle. Usama bin Zayd said to the messenger of Allah ﷺ to keep his own lover A'esha because he found the great love of the messenger of Allah ﷺ to her and to her father Aby Bakr. All the great companions of the messenger of Allah ﷺ said; O the Glorified Allah that is a great telling a lie. That test was from Allah the Glorified upon his messenger and the companions of the messenger of Allah ﷺ to know the true-believers and the false ones.

Chapter

AL KHAND'AQ BATTLE

That battle was in Shaw'al in the fifth year of immigration. Its cause was that when the Jews saw the victor of the disbelievers on the Uhod's day, in that battle there are a lot of benefits that we can consider such as; it is allowed that one can drink the urine of the camel, and the animals that are eaten are pure.

Chapter

AL HUDAYBEYAH STORY

The reconciliation for putting the war out was for ten years. In that story there is the revealing of ransom of the one who cut his hair, is the fasting or charity. The messenger of Allah ﷺ supplicated for the people who shaved their hair three times but the messenger of Allah ﷺ supplicate for people who cut their hair one time. In that story there is allowance for slaughtering one camel for ten people.

The polytheists who ask anything that Allah loves, we should give them. The benefits of that battle are; Ihram is in the Ihram's months. It is desirable to enrage the disbelievers. The prince has to send the spies towards the enemies. Asking the help from a disbeliever for Jihad is allowed where necessary. It is desirable for Imam to ask advice from his subjects. It is desirable to swear by Allah for the advice of religion. It is desirable to drive back the null speech for the young one or old one. It is allowed for

Imam to start the reconciliation, when he sees the good interest for Moslem people. The messenger of Allah ﷺ said to Al Mogheerah; Islam has come, but money we have nothing to do for it. This means that money of the disbeliever is for him pre-Islam entrance, or after his entrance into Islam. Swearing by Allah has no a particular time such as the promise and the vow. Shaving is better than cutting. This armistice was from the great openings, the people lived in peace with each other, Moslems with the disbelievers; that made a lot of people get into Islam. Allah said that He is content upon the believers. Allah said that the disbelievers will escape from the battle, but on the day of Uhod, that was a result of the disobedience of the messenger of Allah ﷺ.

Chapter

KHAYB'ER BATTLE

Mossa bin Oqb'ah said; when the messenger of Allah came to Medina from Hudaybeyah battle, he stayed in it twenty nights and went out of it, the messenger of Allah ﷺ made Saba'a bin Arfatah as appoint as successor of Medina. Moslem people got ride to Khayb'er as the people of Khayb'er went out to their lands, when they saw the companions of the messenger of Allah ﷺ, they said; Mohammed ! we swear by Allah! They did escape from the companions of the messenger of Allah ﷺ. So the messenger of Allah ﷺ said; Allaho akb'er! Khayb'er was broken down! Verily, when we get down in the court of our enemy, it is bad warning of the warned people's morning! And the messenger of Allah ﷺ gave Aly the flag. Moslem people did slaughter donkeys and the messenger of Allah ﷺ prohibited them to do so. And the messenger of Allah ﷺ captured Safey'a after she had under her husband Ibn Aby Haqeeq. When the messenger of Allah ﷺ offered

her Islam, she accepted so the messenger of Allah ﷺ got married her. The messenger of Allah ﷺ divided Khayb'er into thirty six parties. Each part had got a hundred portions. Moslem people had got the half of them and the last part for the misfortune-events. Imam has the choice for the land, the messenger of Allah ﷺ did three kinds of the divisions. The first one is he divided Qurayzah and Naddeer, but the messenger of Allah ﷺ did not divide Mecca. The second section is as the half of Khayb'er and left the other half. And the third division is the plunders, the knight one has three parts and the walker one has one part. There are a lot of benefits such as;

1- Anyone of the army people can eat any kind of food when he finds it out.
2- The aid that comes after finishing the war has no portion but if the acceptance of the army.
3- The meat of donkeys is prohibited.
4- The contract of armistice is allowed, but Imam has the only right to call off it.

5- If the people of Book contradict any term or condition, they lose their alliance.

6- The good omen is desirable and the messenger of Allah ﷺ ordered for it.

7- The man who sets off his bondmaid, he has the right to get married her, making her setting off as her dowry.

The messenger of Allah ﷺ and his own companions went to the valley of Al Qura, it had got Jews inside it. When the Jews saw them they met the messenger of Allah ﷺ and his companions with the stones! They killed Mod'aem the servant of the messenger of Allah ﷺ, so the companions of the messenger of Allah ﷺ said; congratulation is for him! But the messenger of Allah ﷺsaid; no, I swear by Allah! Al Shamlah that he took from Khayb'er was not divided through the divisions; it burns onto him a fire.

Chapter

AL FAT'H AL AZEEM (THE GREAT OPENING)

The best opening that Allah the Glorified offered to his messenger was the opening that the people of the heaven were good omen for it. In that great opening the great benefits that, we may mention some of them such as:

1- If the enemy-people fight the people of Imam, they will be his own enemy.

2- Ten years of reconciliation is allowed.

3- The messengers are not killed.

4- The man who says to his Moslem brother" O Disbeliever!" according to a particular situation that he sees the cause of his saying, he will never be wrong and he has no sin.

5- The big sin might be omitted by the big benefaction.

6- Entrance to Mecca for fighting is allowed.

7- Mecca was opened in force.

8- It is hatred to pray in a place that has pictures.

Chapter

HONAYN BATTLE

Ibn Is'haq said; when Hawazan heard that the messenger of Allah ﷺ and his companions opened Mecca, Malik bin Oof collected Hawazan. He said; Allah promised the messenger of Allah ﷺ when he opens Mecca, the people will come into Islam in big groups. But Allah the Glorified made the people of Hawazan did not accept Islam and to enter against Moslem people the fight. When Moslem people were in a huge amount of armies, they thought that the victor comes by force, so Allah the Glorified made them defeated in the first time. But in the second role they won the battle. Such benefits in that battle as:

1- Borrowing the disbeliever's army is allowed.

2- To complete the state of trusting upon Allah is to use the reasons.

3- Breaking out the enemy's ridden.

4- Forgiving for the people and calling for them, if they repent.

5- Waiting for the division of the plunders, if there is a disbeliever going to come into Islam.

6- The plunder is possessed by the division.

7- Imam is a deputy of Moslem people, if he sees that sending for the disbelievers to him to make Islam in safe, it is allowed.

8- Selling the slaves is allowed.

9- Who kills a killer, he should gives the proof, and he will get his pillage. (that is for Moslems in the battles)

10- Who cultivates a land of people; he has no right of its plants, but a wage of cultivation.

Chapter

In

AL TA'EF BATTLE

When Thoqayf was defeated, they entered their shields to prepare themselves for the battles. The messenger of Allah ﷺ came by their shields. They did throw Moslem people a strong throwing, that led to killing twelve of Moslem people and there were about a lot of them. So The messenger of Allah ﷺ got up to the mosque of Al Ta'ef and blockaded them for eighteen days. The messenger of Allah ﷺ pushed towards them the mangonel, and ordered the Moslem people to cut off the necks of the people of Thoqayf. The messenger of Allah ﷺ was not ordered to open it, so he ordered his companions to leave it off. The messenger of Allah ﷺ's companions were very angry to leave it without opening it, they asked The messenger of Allah ﷺ to let them fight, but The messenger of Allah ﷺ did refuse in the first time, when they reasked The messenger of Allah ﷺ to let them fight them, The

messenger of Allah ﷺ allowed to do that. When they were back, they were injured and the messenger of Allah ﷺ was laughing at them.

When they found that, they decided to leave it off without opening as the messenger of Allah ﷺ ordered them in the first time.

The messenger of Allah ﷺ went to Al Jaarinah and entered Mecca with Umrah, and went back to Medina. When the messenger of Allah ﷺ came to Medina, the people of Thoqayf came as delegations, they said to the messenger of Allah ﷺ that Urwah bin Masa'ood came into Islam. So he asked the messenger of Allah ﷺ to be back to his people to offer them Islam. But the messenger of Allah ﷺ refused and said to him; they will kill you. He said to the messenger of Allah ﷺ; they love me so much such as their sights. So the messenger of Allah ﷺ allowed him to go to his people. When he went to them to offer them Islam, they did kill him. These people saw that they had no power to fight Arab who were surrounding by them so they found that they would a delegation, they sent one

man such they did send Urwah before. They went into Islam, Othman bin Af'an was a prince of them that was by the order of the messenger of Allah ﷺ. When they went back to their country, the messenger of Allah ﷺ sent with them Aba Sofyan and Al Mogheera to break out the idol. When the people of Al Ta'ef people got into Islam, the son of Irw'ah asked the messenger of Allah ﷺ to settle the debt of his father from the money of idol. The benefits of that battle are;

1- Fighting during the months of forbiddance is allowed.

2- The man can fight with his wives.

3- It is allowed to fight with armies that might kill the women or children.

4- Cutting the enemies' trees will be if that doing makes them weak.

5- If Imam blockades a blockage, he may leave it off when he finds an interest in that doing.

6- It is not allowed to leave the places of idols, when entrance to the disbelievers country after opening, such people nowadays who take the tombs idols. They are as if their brothers in polytheists, both of them believe that they do not provide or give life or make die.

7- The money of idols might be taken for the fighters.

Chapter

When the messenger of Allah ﷺ came to Medina, he sent to the people who take the charities, to collect charities from Al Arab. He sent Uyaynah to Bany Tameem, Uday to Bany Tay, Malik to Bany Hanzalah and the messenger of Allah ﷺ distributed the charities of Bany Saad for two men. And the messenger of Allah ﷺ sent Aly to Najran.

TABOOK BATTLE

In Rajab month, the messenger of Allah ﷺ went out to Tabook battle; it was so far that the messenger of Allah ﷺ suffered from it. The messenger of Allah ﷺsaid to Jad bin Qayss; have you strength against Bany Al Asf'er? He said to the messenger of Allahﷺ; o the messenger of Allah! Do not test me! I am so weak when I see the women, and their women are so beautiful that I might control not for them. When the messenger of Allah ﷺ ordered the people for Jihad, he ordered the rich people to spend from their own money. So Othman bin Af'an spent three hundreds of camels and one thousands of Dinars. The seven tearful men came to the messenger of Allah ﷺ asking him to carry them. Aby Mossa sent his companions to the messenger of Allah ﷺ. When the camels came to the messenger of Allah ﷺ, he sent to them saying to them; I swear by Allah that I did not carry you, but Allah did, I verily not swear for an oath and I find in other will be better that what I swear, I leave off what I swear on to the better one. One man who wanted to go to Jihad and the

messenger of Allah ﷺ did not find a ridden for him said in the mid-night; You enjoined the messenger of Allah ﷺ on Jihad, and I had no camel, O my Lord! I do charity for each harm that harmed me of money or body or honor. In the morning, the messenger of Allah ﷺ said; where is the almsgiving? He stood, the messenger of Allah ﷺ said; your charity has been written down from the accepted charities.

When the messenger of Allah ﷺ appointed Aly as successor for the women and boys, he said to the messenger of Allah ﷺ; are you going to make me with the women and the boys?! So the messenger of Allah ﷺsaid to him; don't you content to be for me as Haroon to Mossa but there is no prophet after me? So the messenger of Allah ﷺwent to Tabook with thirty thousands of Moslem people, and the horses were ten thousands, the messenger of Allah ﷺ stayed there twenty nights. Aby Khaythamah went to his family after the messenger of Allah ﷺ's going to Tabook, he found that his two women prepared their own small garden and the cold water and they both

prepared his own food. When he saw that he said; I stay here with a beautiful woman and cold water and the messenger of Allah ﷺ in the heat ! I will never come into both of them till I come to the messenger of Allah ﷺ. He traveled to the messenger of Allah ﷺ. On the way he found Omayr bin Wahb asking the messenger of Allah ﷺ. Both of them went together to the messenger of Allah ﷺ. When he was near by the messenger of Allah ﷺ, the people said; that man misleaded the way. So the messenger of Allah ﷺ said; Be Aby Khaythamah! The people said; O the messenger of Allah ﷺ! He is Aby Khaythamah! He was near by the messenger of Allah ﷺ and told him what happened, the messenger of Allah ﷺ said to him; nothing, nothing that is good.

Chapter

THE BENEFITS IN THE TRIP OF TABOOK

1- Imam has to instruct the people with the harm things that he hides for an interest.

2- If Imam asks the people for going to war, they should respond as soon as possible.

3- The imposition of spending money for Jihad is as the self as well.

4- The merit of Othman and his spending for Jihad.

5- There is no an apologizing for people who have no money until they do their own best to go to Jihad.

6- Istikhlaf is one of Jihad as the messenger of Allah ﷺ did with Ali bin Aby Talib.

7- Thamood's wells are not allowed for drinking, ablution, washing but they might be used for animals drinking.

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6- Istikhlaf is one of Jihad as the with Ali bin Aby Talib was by the order of messenger of Allahﷺ.

7- Thamood's wells are not allowed for drinking, ablution, washing but they might be used for animals drinking.

8- When we pass by the homes of the angered upon them, we should make haste.

9- Collecting between the two prayers is allowed for the traveler.

10- Purifying with the sand is allowed.

11- The messenger of Allah ﷺ stayed in Tabook praying the short-prayers for more than twelve days, and The messenger of Allah ﷺ did not say to his nation that it is not allowed for the people to have the short-prayer when they spend more than that staying.

12- The one who swears oath and finds that what he does swear is for a good thing, he should break his oath after or before the penance (kaf'arah).

13- The messenger of Allah ﷺ said; I have not bear you but Allah has, this means that Allah the Glorified is the One who gives, prevents, carries and everything is form Allah and The messenger of Allah ﷺ is the obedient.

14- If the people of protection break the alliance with the Moslem people, the Moslem people should break out their own protection.

15- Burning the places of the disobedience are such as the damage-mosque, wine-home (wine shop) and all the places of the disobedience.

16- Breaking down the mosques that have tombs if these mosques are built upon tombs and vice versa.

Chapter

Hadith that says;

THE THREE WHO DID FALL BEHIND

Ka'ab bin Malik, Hilal bin Omay'a and Mararah bin Rabee'a

Some of the describers said; the first of their own name is Mecca, and their last names is A'k'ah.

Ka'ab bin Malik said; I have not fallen behind of the messenger of Allah ﷺ for any battle but Tabook only. But Badr battle I was not with The messenger of Allah ﷺ. That because that battle was not on purpose. I have no apologies when I did fall behind in Tabook battle. I was still say to myself; tomorrow I shall prepare myself to join with the messenger of Allah ﷺ and his companions for that fight. On the next day I said to myself; tomorrow or after tomorrow I am going to prepare my self. The messenger of Allah ﷺ went back after he had had the battle. All the

people who did fall behind came to The messenger of Allah ﷺ asking him to ask Allah to forgive for them. All of them told false. When I came to The messenger of Allah ﷺ he smiled to me as the anger-smile, asked me about my falling behind. I said to The messenger of Allah ﷺ that I could say false but I know that Allah would be angry at me. I said to The messenger of Allah ﷺ that I have no apologies but I did fall behind. The messenger of Allah ﷺ said you said the truth; you should keep away until Allah judge. I found everything is strange even the land I became not know it. Everyone prevented from speaking to me. All the people said to me; could not you say false to The messenger of Allah ﷺ to ask Allah to forgive for you?! When I asked about the people who did say such what I did; they did mention that there were two men only who did as I did, I knew both of them they were good men that they saw Badr battle.

The messenger of Allah ﷺ prohibited from our speech of the three people, so all the people did not speak with us, and changed their treatment towards us. We

stayed fifty nights, the two friends stayed in our homes wiping, but I was very hard, I was going out to come to the prayers with Moslem people, going round the markets, no one was talking to me, I was coming to the messenger of Allah ﷺ greeting him, saying to myself; has he re-answered to me or not! Has he moved his lips or not?! I walked to the wall of Aby Qatadah, he was the best one that I love asking him; O Aba Qatadah! Swear by Allah! Do you see that I love Allah and his messenger? He did not say a word! I asked him again. He did not say a word. My tears of my eyes were flood. While I was in the market of Medina, I saw one man from Al Sham asking about me. The people pointed to me. He came to me giving me a book from Hgas'aan saying to me;

I have heard that tour companions have given you up, come to us, we shall be your family. I said to myself that is from the tests too. I cut that paper and burned it. After the forty days from the fifty days, the messenger of Allah ﷺ sent to me to isolate my wife! I asked; do I divorce her or what do I do? He ﷺ said; no, you should

isolate her only. Therefore, I told her; go to your family until Allah the Glorified does what He Wants. When the fifty days completed, when I prayed the dawn prayer on the surface of my home, and while I was sitting down on the ground, I heard a crying was saying; O Ka'ab bin Malik good news! I filed down in the prostration state, because I knew that Allah made for us an opening solution. The messenger of Allah declared the repentance of Allah for the three people after the dawn prayer. The people went to delight us for this repentance. When one of them came to delight me, I put out my dress to give him as a present, for I had nothing else to give. I did borrow two dresses and sat off to the messenger of Allah ﷺ the people met me band by band congratulating me. Talha stood up to congratulate me, so I will never forget this for him. When the messenger of Allah ﷺ delighted, it seemed over his face, it would be like a piece of moon. I said to the messenger of Allah ﷺ; for that repentance I will give up all my money for Allah and his messenger. So the messenger of Allah ﷺ said; hold up some of your money. I said to the messenger of Allah ﷺ O the messenger of

Allah! Allah saved me for my telling truth, and I swear by Allah that I shall never say but the truth only. Allah the Glorified revealed;

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ (١١٧) وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨) يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩) ﴾ (التوبة ١١٧-١١٩)

Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, who followed Him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.

(He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) Souls seemed straitened to

them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is oft Returning, Most Merciful.

O ye who believe! Fear Allah and be with those who are true (in word and deed).

I swear by Allah! That Allah had not blessed on me a blessing such that. Verily Allah revealed;

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ (٩٦) الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٩٧)﴾ (التوبة ٩٥ – ٩٧)

They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination and Hell is their

dwelling place, a fitting recompense for the (evil) that they did.

They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey.

The Arabs of the desert are the worst in unbelief and Hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger but Allah is All-Knowing, All-Wise. (Tawb'a verses 95 : 97)

The benefits that are in Ka'ab Hadith

1- It is desirable to defense for the Moslem brother when he is absent.

2- Abiding by the telling truth is wanted.

3- Two Raka'at for the coming into the mosque is wanted.

4- Ruling of the people is for the appearance and Allah will give rule for their insides.

5- Giving up the people of innovations is a duty.

6- The owner of the disobedience should cry upon himself.

7- The man who says to his wife; Go to join with your family, it is not consider as a divorce.

8- The prostration for praising is desirable.

9- Going to tell good news is desirable.

10- Giving the sayer the good news any gift is desirable.

11- Praising oneself for describing a good description for defense not for proud is not prohibited.

12- The man should get the chance for having the good deed so Allah the Glorified said;

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (٢٤) وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢٥) ﴾ (الأنفال ٢٤ ، ٢٥)

O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered. (24) Anf'al

Moreover, fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment. (25)Anf'al

Allah the Glorified said;

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (الأنعام ١١٠)

We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in

the first instance: We shall leave them in their trespasses, to wander in distraction. (110) Al Ana'am.

13- The people who do not come to Jihad are one of these kinds; either they are hypocrites, they have apologizes or people who are sent to stay with the civilians by the order of the messenger of Allahﷺ.

14- Imam should not leave people who fall behind.

15- To defame someone by your effort to push out of Allah and his messenger is desirable.

16- It is from Son'ah for the coming from abroad to come into his own country in the ablution state and to start prayer two Raka'at in the mosque before coming into his home.

17- The treating of the truth people is not as the treating of the hypocrites.

The telling truth has the highest ranks that Islam urged the people to be. In addition, the repentance is the best thing that the believer should hold.

Chapter

THE PILGRIMAGE OF ABY BAKR

Aby Bakr went out with three hundreds of Moslem people in the ninth year after he had come from Tabook. The messenger of Allah ﷺ sent with him twenty camels, and Aby Bakr took five camels. In this year, Allah revealed the verse;

﴿ بَرَاءَةٌ مِنْ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّمْ مِنْ الْمُشْـرِكِينَ (١)
فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْـرُ مُعْجِـزِي
اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (٢) وَأَذَانٌ مِنْ اللَّهِ وَرَسُولِهِ إِلَى
النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنْ الْمُشْرِكِينَ وَرَسُـولُهُ
فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِـزِي
اللَّهِ وَبَشِّرْ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ (٣) ﴾ (التوبة ١ : ٣)

A (declaration) of immunity from Allah and His Messenger is to those of the Pagans with whom ye have contracted mutual alliances. Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot

frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him. Moreover, an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage - that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. In addition, proclaim a grievous penalty to those who reject Faith. (Al Tawb'ah)

The messenger of Allah ﷺ cancelled all the alliances that were between him and the disbelievers. Aly came to Aby Bakr in the pilgrimage time to declare out these verses. After the day of Nahr, Aly bin Aby Talib stood up saying to the people what The messenger of Allah ﷺ ordered him to report.

Chapter

IN THE MEDICINE

The Prophet's guidance on treating those touched by the evil eye

Imam Muslim [and Ahmad, Ibn Hibban, Al-Hakim and At-Tabarani] narrated that Ibn Ab'ass said, The Messenger of Allah ﷺ said:

"The evil eye is true, and if there is anything that would precede Predestination, it would be the evil eye."

Also, Muslim narrated that Anas "The Prophet ﷺ has allowed using Islamic prayer formulas *(Ruqyah, divine remedy) against fever, the evil eye and sores."

Also, in the two sound books narrated that Abu Hurayrah said that the Messenger of Allah ﷺ said, "The evil eye is true." [Abu Dawood, Ibn Majah and Ahmad].

Abu Dawood reported that A'esha said:

> "The person who touched others with the evil eye was commanded to perform ablution and the person whom he touched by the evil eye would wash with that water." [Al-Bokhary, Muslim, An-Nasa'y, Ibn Majah, Abu Na'im

Further, A'esha narrated, as the Sahihain reported:

> "The Prophet ﷺ commanded me, or commanded, that we should use Islamic prayer formulas from the evil eye."

In addition, At-Termezey narrated that Asma' Bint Umaya said, "I said, O Messenger of Allah ﷺ The children of Ja'far are usually touched by the evil eye. Should I perform an Islamic prayer formula for them?' He said:

> "yes. If there is anything that precedes Predestination, it would be the evil eye." [An-Nasa'y and Ahmad].

Also, Imam Malik narrated that Amir bin Rabi'ah once saw Sahl bin Hunaif take a bath and said, "By Allah! I have never seen the skin of a virgin that is softer than what I have just seen." Sahl fell to the ground. The Prophet ﷺ then came to Amir while angry and said to him:

"Why would one of you kill his own brother? Why have you not said Tabrik [Karaka Allah, (may Allah bless it)]? Take a bath for it."

Amir then washed his face, hands, elbows, knees, feet and a part of his garment in a pot for what he had done and then poured the used water on Sahl. Soon after, Sahl started moving about with the people. [An-Nasa'y, Ibn Majah, Ahmad].

Malik also narrated:

"The evil eye is true, so perform ablution for it."

Another Hadith narrated by Abdul Razzaq reads:

"The evil eye is true. and if there is anything that precedes Predestination, it would be the evil eye. When one is touched by the evil eye, he should take a bath for it."

At-Termezey said:

"The person who touched others with the evil eye should be commanded to submerge his hand in a pot of water and then wash his mouth, then spit the water back into the pot. He should then wash his face in the pot, then submerges his left hand it and pour some water on the right knee above the pot, and then submerges his right hand and pour water on his left knee. He should then wash his garment inside the pot and the water should not be spilled on the ground. Rather, it should be poured on top of the person whom he touched by the evil eye from behind all at once."

There are two types of the evil eye, human and Jinn related. Umm Salamah said that the Prophet once

saw a young gir, who had a certain expression on her face and said:

> "Seek an Islamic prayer formula for her because she is touched by the evil eye." [Al-Bokhary, Muslim, Al-'Hakim, Abu Na'im. Al-Isma'ili and At-Tabarani]

Abu Sa'id also narrated that:

> The Prophet ﷺ used to seek refuge from the jinn and the evil eye of mankind." [At-Termezey and An-Nasa'y]

Some people who do not have sound comprehension or correct sight and hearing have rejected the fact that the evil eye causes harm, claiming that this is a superstitious, untrue belief. These people are indeed among the most ignorant people who have the least sound comprehension and the thickest minds. They are the farthest from acquiring knowledge of the soul and the heart and the effect of each on the natural world.

The best minds in every nation do not dispute the fact that the evil eye is true, although they differ on its causes and true effects. Some people say that when people who touch others by the evil eye feel evilness in their hearts, then their eyes transform the evil thoughts into harmful rays just like the type of snake that looks at its prey and causes it to perish.

Another group says that it is possible that invisible powers emit from the person who touches others with the evil eye and then enters the body of the person whom they touched and harms them.

However, other people say that Allah creates the harm on the person touched by the evil eye without any rays that emit from the eye of the person who touched him, Yet, this is the method of those who deny the existence of the various spiritual powers that exist in this world. Allah has created special powers in some of the creation that have profound effects on other creations. For instance, the soul has such a profound effect on the body that no one can deny. Also, have you not noticed how the

face of a shy person turns red if his sight falls on what is not suitable for him, and turns yellow when he looks at someone he fears? You can also witness the effect of the evil eye has on people and the weakness it causes in their bodies.

The evil eye is actually the effect exerted by the soul on the victim. Souls vary in their essence, powers, characteristics and qualities. Therefore, the soul of an envious person can harm a victim profoundly, and this is why Allah has commanded His Messenger to seek refuge with Him from the evil eye.

The harmful effect of an envious person on the envied person cannot be denied, except by those who are far away from reality. It is a fact that an evil envious soul touches the envied person in such an evil manner that it causes them harm. Similarly, the poisonous viper gets so enraged and evil when it meets the enemy that it has a special effect on the victim, sometimes leading to aborting the fetus or causing blindness. The Prophet gg described the short tailed viper and the striped viper as having the

ability that they can affect sight and abort pregnancy. Some types of snakes have a negative effect on people by their mere sight, because of the viciousness of such creatures and the effect of this viciousness on people.

These effects that we mentioned are not restricted to physical contact, as some of those who have little knowledge in the natural world and the religion think. Rather, these effects could be caused by physical contact, sight, the soul directing its power to the victim, through imagination and evil omens, and so forth.

The envious person might be blind, yet when something is described to him or her, his envious soul affects the described object and harms it even though the blind person cannot see it. Allah said to His Prophet ﷺ :

"And verily, those who disbelieve would almost make you slip with

their eyes (through hatred) when they bear the Reminder (the Qura'an) ..."(69:51)

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِن شَرِّ مَا خَلَقَ (٢) وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤) ﴾ (الفلق ١ : ٤)

Say: "I seek refuge with (Allah), the Lord of the daybreak, From the evil of what He has created. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as ft sets or goes away), And from the evil of those who practise witchcraft when they blow in the knots. And from the evil of the envier when he envies."

Every person who touches others by the evil eye is an envious person, but not vise versa. Since envy includes the evil eye in its general meaning, seeking refuge from it includes seeking refuge from the evil eye also,

The evil eye includes throwing arrows of envy that depart the envious heart and soul in the direction of the

envied person, sometimes falling on its target. If the envied person is unarmed and unprepared, the evil eye will cause him harm. If the envied person is prepared and armed, the arrows might turn back on the one who threw them. This is similar to what actually occurs when one shoots real arrows. The resemblance is that this occurs through the soul while the arrows are shot in the material world, The evil eye starts when the envious person likes something then follows it with his evil thoughts and desires and then the evil eye touches the envied object.

Sometimes a person might even touch his own self with the evil eye, which is one of the worst types of envy. Sometimes one might touch others with the evil eye just by his envious nature. Some of our scholars say that such envious people should be imprisoned and should be given what they need of sustenance until they die.

The Prophetic medicine for treating sorcery (the evil eye) was of several types

Abu Dawood narrated that Sahl ibn Hunaif said:

'We come by a water spot and I went in it and took a bath, but when I finished I came down with a fever. When the Messenger of Allah ﷺ was informed, he said, 'Command Abu Thabit to seek refuge (with Allah for Sahl) with an Islamic prayer formula.' I said, 'O my master! Does an Islamic prayer formula bring about benefit?' He said, 'There is no Islamic prayer formula except to fend off an evil eye and against fever and a (snake or a scorpion) bite.'" [Also, Al-Hakim narrated this Hadith].

There are several types of Islamic prayer formulas, such as reciting the first chapter in the Qura'an, the Mu'awwithatan (chapters113 and 114 of the Qura'an) and Ayat Al-Kursi (2:255).

Also, there are several types of Prophetic Islamic prayer formulas. For instance, one might recite:

"I seek refuge with Allah's Prefect Words from the evil of what He has created."

Also, one could recite:

"I seek refuge with Allah's Prefect Words from every devil and evil soul and from every evil eye."

Also, one might recite,

"I seek refuge with Allah's Prefect Words, which no righteous or evil soul could ever encompass (or supercede), from the evil of what He has created, made and started; from the evil of whatever descends from the sky and whatever ascends to it; from the evil of what He has created on the earth and what comes out of it; from the evil of the trials of the night and the day; and from what comes by at night or during the day, except whoever comes with a righteous matter. O Merciful One!"

Also, this includes the supplication:

"I seek refuge with Allah's Perfect Words from His anger and torment, from the evil of His slaves and from the whispers of the devils or that they might attend me."

Also, one might say the following supplication:

"O Allah! I seek refuge with Your I Honorable Face and Your Prefect Words from the evil of every creation that is only in your grasp (or control). O Allah! You expel the sins and loss. O Allah! Your soldiers will never be defeated nor will Your Promise ever be broken. All praise and glorification is due to You."

Also, one might supplicate:

"I seek refuge with Allah's Most Exalted Face which is greater than everything else. And with His Perfect Words that no righteous or evil being could ever overcome; and with Allah's Most Prefect Names,

those which I know and those which I have no knowledge of, from the evil of what He has created, shaped and made. From the evil of every creation that I cannot overcome and from the evil of every evil creation that only You control (or grasp its forelock). Certainly, my Lord is on a Straight Path."

Also, the Prophetic Islamic prayer formulas include:

"O Allah! You Are my Lord, there is no deity worthy of worship except You. I depend on You (for every thing). You are the Lord of the Mighty Throne. What Allah wills, occurs, and what He does not will to happen, will never exist. There is no power or strength except with Allah. I know that Allah is Able to do everything, that His Knowledge has encompassed everything and that He has kept count of everything. O Allah! I seek refuge with You from the evil within myself, from the evil and the Shirk (polytheism) of Satan, and from the evil of every creation that only You grasp its forelock. Surely, my Lord is on the Straight Path."

Or, one might recite the following supplication,

"I seek refuge with Allah, other than Whom there is no god. He is my God and the God of everything. I seek refuge with my Lord and the Lord of everything. I depend on the Ever-Living Who never dies. I seek to fend off the evil with: no power or strength except from Allah.' Allah is enough of a supporter for me, and indeed, what an Excellent Helper. Allah is enough for me from the slaves. The Creator is enough for me from the creation. The Sustainer is enough for me from the sustained. Allah is indeed enough for me.

He Who owns everything. Who grants refuge while no one can ever grant refuge against Him is indeed sufficient for me. Allah is sufficient for me. Allah's hearing who ever supplicates to Him is also sufficient for me. There is no goal to reach greater than Allah. Allah, other than Whom there is no god, is sufficient for me, I depend on Him (for each and everything), and He is the Lord of the Mighty Throne."

Those who try these different types of supplication and Islamic prayer formulas will surely understand their great value and benefit, and consequently, will recognize the great need for them. These supplications will shield one from the effects of the evil eye and will fend off its harm if the evil eye touched them, but according to the degree of Faith, strength of soul, degree of reliance (on Allah) and strength of heart of whoever recites them. These supplications are types of weapons, and their effectiveness depends on the skill of whoever uses them.

If the person fears that he might touch other people by the evil eye, let him fend off its harm by saying:

The Prophet ﷺ commanded Amir bin Rabi'ah,

> "Why did you not say Tabrik [Baraka Allah, (may Allah bless it)] for him?"

Further, saying "Ma sha' Allah (what Allah has willed), la quw'ata il'a bil'ah (There is no power except from Allah)" also helps fend off the evil eye. Hisham bin

'Urwah narrated that his father used to say, "What Allah wills will certainly come to pass, there is no power except from Allah," upon seeing something that he likes and upon entering one of his gardens.

Also, Jibril once said an Islamic prayer formula for the Prophet ﷺ which Muslim narrated in his sound book:

> "In the Nome of Allah I say Islamic prayer formulas for your benefit, from every illness that might harm you and from the evil of every evil soul or envious person's eye. Allah will cure you, in the Name of Allah I say Islamic prayer formulas for your benefit." [At-Termezey and An-Nasa'y]

Some of our rightly guided ancestors stated that there is no harm if some Ayat (Verse) from the Qura'an were written in ink and then washed with water and that the sick person drinks that water. Mujahid issued a statement to that effect, and so did Abu Qilabah. It was also reported that Ibn Ab'ass once commanded that two verses from the Qura'an to be written for a woman who

had hard pregnancies and that the Verses were then washed with water and she was to drink the water. Also, Ayub said, "I saw Abu Qilabah write some Verses from the Qura'an, wash it with water and then give the water to a person who was suffering from some type of illness to drink it."

Also, the person who touches other people with the evil eye should be commanded to wash his limbs and the end of his garments, or his sexual organ according to one opinion, from the right side. He then pours the water on the head of the person whom he touched with the evil eye from behind him without notice. This is a type of cure that the doctors cannot produce with their medicine. In addition, those who reject such type of Islamic prayer formulas would never benefit from it because they do not believe that the Islamic prayer formulas carry any benefit.

Since the doctors cannot explain many natural occurrences in the world, why would the hypocrites among them reject such powers and effects that the religion produces? Added to this is the fact that washing

up with the water has a real benefit, experience testifies to its usefulness. Similarly, the anger will be washed away from the heart if one places his hand on the angry person's chest. This is similar to confronting a man who is carrying a lit torch that he wants to throw at you, but you keep pouring water on it while it is still in his hand until you extinguish it. This is why the Prophet si commanded the person who touches people by the evil eye to ask Allah to bless whatever he has envied, so that the evil thoughts that he feels go away and are replaced by the supplication, which is a type of good charity. The cure should be compatible to the disease so that it has an affect on it. It is possible that when one touches others by the evil eye that a certain power appears on the end of his garment, or his sexual organ as we stated, and that it is then transferred to the affected person or object. When it is washed by water, the evil power will be removed. Yet again, and as we have stated, this matter has a lot to do with evil spirits, which will be stopped from producing harm if washed by water. Also, it might be that washing with water serves to cool the heart and thus cures the person who was about to touch

others with the evil eye. Sometimes, when a poisonous insect bites someone and then the insect is killed, the bitten person feels a little relief afterwards. This might occur because the bitten person feels joy that the insect was killed and this feeling of elation helps to cure the poison faster. In short, when the person who touches others with the evil eye is washed, the evil that he thought of or felt will be washed away with the water.

If someone asks, "If washing with the water helps the aggressor, then what about the victim of the evil eye?"

We say that pouring the water on victims of the evil eye also helps cool the effect of the evil eye on the victim just as it extinguished the veiled thoughts from the aggressor's heart. Water, which is used to cool burning iron rods, is also often used as a medicine with which the doctors would concur. It is natural that the same water used to extinguish the evil eye is used to rid the victim of the evil eye of its effect.

Therefore, comparing the Prophetic medicine to regular medicine that doctors use is just like comparing the doctor's medicine to folk medicines. Rather, the comparison is even less appropriate, for the difference between the Prophets and the doctors is profoundly greater than the difference between the doctors and those who are not qualified to practice medicine. You should have discovered by now the brotherly relation between religion and wisdom, and that they never contradict each other. Allah guides whom He wills to the straight path and opens the doors of success to those who knock on such doors. He Alone is the Source of all bounties and irrefutable proofs. Fighting the evil eye is more likely to be successful if one conceals his blessings from the people.

For instance, Al-Baghawi narrated that once Uthman saw a handsome boy and commanded, "Blacken his cleft chin so that the evil eye does not touch him."

Al-Khattabi also narrated in Gharib Al-Hadith, "It was narrated that Uthman once saw a handsome boy and that he said 'Hide his cleft chin with black color.'"

Uthman wanted to hide the cleft chin of the handsome boy using black color so that the evil eye did not touch him.

Abu 'Abdullah Al-Tayya'hi he was once traveling for Hajj or Jihad using a good animal related another Islamic prayer formula that helps ward off the evil eye. There was a man in the caravan who would never look at something but would bring it to its demise. Abu 'Abdullah was then told, 'Preserve your camel from this man's eye.' He said, 'My camel cannot be touched by harm.' The person who touched with the evil eye was informed of Abu 'Abdullah's response and he waited for a chance when Abu 'Abdullah was not present and looked at the camel which soon fell on its feet! When Abu 'Abdullah came and was told that the person had touched it with the evil eye and that his camel was suffering, as was evident, he said, 'Show me the man.' When he came by him he said, 'In the Name of Allah a restraint that restrains, a hard rock and a blazing star: I ask that the evil eye returns to the person who started it and on the most dear people to him (meaning the envious person himself)"

The Prophet's guidance on treating shock from disasters and calamities

Allah said:

﴿ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ (١٥٧) ﴾ (البقرة ١٥٦ ، ١٥٧)

"... but give glad tidings to As-Sabirun (the patient). Who, when afflicted with calamity, say: 'Truly, to Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones." (2:155,157)

In the Musnad (by Imam Ahmad) it is narrated that the Prophet ﷺ said:

"No person suffers a calamity and then says, 'Truly! To Allah we belong and truly, to Him we shall return. O Allah! Reward me for the calamity that has

befallen me and replace it with what is better.' Except that Allah will reward him for his calamity and will replace it with what is better than whatever he lost."

The words that are contained in the Hadith are a truly effective and are a beneficial cure for those afflicted by disasters or calamities. These words contain two major aspects that if the slaves of Allah acquire knowledge of them, they will relieve them from the shock of the disaster. First, the slave of Allah, his family and wealth are Allah's exclusive property that Allah has loaned to the slave. When Allah takes back some of what he has loaned the slave, He is the Owner who takes back what belongs to Him. Further, whatever Allah gives the save is preceded and followed by periods of non-existence, and the slave only takes temporary possession of them when they come into existence. Also, the slaves of Allah neither create whatever they own, and they are not its true owners, nor are they capable of protecting such possessions and property. Therefore, the slaves are only hired agents who

do what they are commanded, since they are not the real owners.

The slaves return is to Allah, the True Lord, and consequently, they will have to sooner or later depart this life and leave it behind. The slaves will return to Allah just as He created them the first time: dispossessed, without a wife or a family or wealth or tribe. Only the good and bad deeds will the slaves have then. If this is the case with whatever Allah gives the slaves, its beginning and end, then why should the slaves be proud of whatever they have or get sad if they loose them? When the slaves remember their beginning and end, this thought will help them discard sadness and depression for their loss.

Also, sadness and depression will be relieved when the slaves realize that they have neither the power to avoid whatever has befallen them, nor to bring about what was not destined for them. Allah said;

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢) لِكَيْلا تَأْسَوْا

عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣) ﴾ (الحديد ٢٢ ، ٢٣)

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters." (57:22,23)

Also, the anguish caused by the calamity will be relieved when the slaves think deeply about what Allah has bestowed on them as compared to what they have lost. They will find that whatever they still have of Allah's bounty is much larger, especially since Allah has promised them what is even better than whatever they have lost, providing that they are patient with the calamity. If Allah wills, He could make the calamity even larger and more severe.

The shock of calamities could also be soothed by observing other people around him and realizing that wherever one looks he sees a disaster to his right and to his left. If someone searches the entire world, he will see that all of mankind is suffering some type of calamity: either losing a loved one, or from a disaster. He will also realize that the joys of this world are just daydreams or passing shadows, and that even if this earthly life brings a little joy, it also brings many tears, and if it brings a comfort for one day, it can bring about a long term disaster. Further, if this life brings some joy, it can prevent further joy from coming for a long time. In addition, no place of residence will be filled with any type of good, but could soon be filled with lessons and losses. Finally, if this life brings happiness for a day, it can be hiding the evil of the days to come.

Ibn Mas'ud said, "Every joy will be followed by sadness, and no house is filled with joy but will soon be filled with anguish."

Also,Ibn Sirin said, "There is not a laugh but a cry to succeed it."

Further, Hind bint An-Nu'man said, "One time, we were some of the most mighty people enjoying the most respected authority. Soon after, when the sun went down, we became the fewest people. It is Allah's promise that He will not fill a house with joy but it will soon be filled with lessons (or sadness)."

Once, a man asked Hind to tell him her story and she said, "One morning, we woke up while none among the Arabs but seeks us in eagerness. When the night fell, all the Arabs felt pity for us."

Further, her sister Hurqah once cried, at a time when they were mighty. When she was asked about why she cried and if someone had bothered her, she said, "No. I saw that my family was enjoying comforts and remembered that no house is filled with joy but would one day be filled with grief."

Furthermore, Ishaq bin Tallhah said, "I came by her (Hurqah) one day and said to her, "What do you know about the lessons from the stories of the kings?' She said, "What we enjoy today is better than what we enjoyed yesterday. We read in the books that no people of a house would enjoy a bounty, but would later on be tested with a trial. Also, time would never show a people a joyous day but would be hiding another day that they would hate."

Curing the shock of disasters and calamities also comes through knowing that sadness and grief will not avert the calamity but will intensify it.

Also, curing grief and anguish comes through knowing that missing the rewards for being patient and content, such as mercy and correct guidance that Allah has promised in return for being patient, is much larger than the calamity itself.

A part of the cure also comes through knowing that grief brings comfort to the heart of the enemy, grief to the friends, anger to the Lord, joy to the devil, destruction to

the reward and weakness to the heart. On the other hand, when one observes patience and satisfaction, he will expel the devil and defeat his plots, will please the Lord, bring joy to the friends and sadness to the enemy. In this case, the person would say words of condolence to his friends instead of they to him. This, indeed, is the sought after perfection and firmness, unlike striking the cheeks, uttering foul words and being dissatisfied with what Allah has decided.

Curing grief after disaster strikes a so comes through knowing that being patient and content would lead to a type of joy, tranquility and comfort that is much greater than what had been lost because of the disaster. In this case, it will be enough of a reward for the patient slave that he will acquire a house of praise that will be built for him in Paradise as a reward for praising his Lord and referring all matters to Him. Let one think about the bigger disaster the one that he had suffered or to lose the rewards that he would have gained in the Residence of Eternity [for being patient],

At-Termezey related from the Prophet s& that he said, "On the Day of Resurrection some people would wish that their skins were sliced with scissors in the life of this world because of the reward that they witness the people who endured disasters would receive for being patient."

Some of the followers of the people of AI-Medina once said, "If it was not for the calamities of this life, we would be bankrupt of rewards on the Day of Resurrection."

Also, curing anguish and grief entails feeling content in the heart seeking Allah's rewards, for everything can be replaced, except for Allah's Pleasure. The cure also entails knowing that the calamity's effect on one is all what he will gain of it. Those who are content with the calamity will gain contentment. while those who are enraged, will only gain rage. The calamity will affect one as much as he allows it. One should then choose between the best of rewards or the most evil consequences. If one feels rage and disbelief, he will be

written in the record of the destroyed ones. If one feels grief and abandons an obligation or commits a prohibition, he will be written in the record of those who neglect their duty. If the calamity caused one to complain and be impatient, he will be written with those who commit injustices against themselves. If one rejects Allah's decision and questions His wisdom, he will have knocked on the door that leads to hypocrisy or will have entered through it. If one is patient and firm for Allah's sake, he will be written among the patient ones. If one feels content, he will be written among the content believers. If one praises and thanks Allah, he will be written with the thankful slaves and will be gathered under the flag of those who praise Allah. If the calamity directed one to feel eager to meet his Lord, he will be written among the sincere persons in their love for Allah.

Ahmad and At-Termezey related that the Prophet ﷺ said:

"When Allah loves a people. He tests them with trials. If they are content, then they will achieve

contentment. Those who get enraged, will only reap rage."

Curing grief also entails knowing that no matter how much grief one feels he will sooner or later be forced to forego the matter. And then, he will not be rewarded for this forced patience.

A wise man once said, "In the first day when a calamity strikes, the wise person behaves just like the ignorant person behaves days later. Those who do not observe an honorable patience, will soon be forced to forget just as the animals do."

Also in the Sahih it is related that the Prophet ﷺ said:

"Verily, patience is at the stroke of the calamity."

Further, Al-Ash'ath bin Qays said, "Observe patience with Faith and await the reward from Allah Alone. Otherwise, you will be forced to forget just as the animals do."

Among the cures of grief is that the person should know that the most useful remedies for his case are his agreeing with his Lord and God in what He has chosen for him, for the secret that love contains is that those who love agree with the loved one. Those who claim to love then disagree with what the loved one likes and seek what he dislikes will anger the loved one and will be testifying to the untruthfulness of their claimed love,

Abu Ad-Darda once said, "When Allah decides a matter, He likes that His decision is accepted." Also, 'Imran bin Al-Husain used to say when he was ill, "The most beloved to Him is also the most beloved to me." Abu Al-Aliyah also said similar words. This remedy only works for those who have sincere love for Allah and is not suitable for just any one.

Also, curing grief includes comparing what is more joyous, beloved and enduring: being content with the calamity or the joy of receiving Allah's reward. When one realizes and acquires the superior option, he should thank Allah for His guidance. If one chooses the lesser of the two, let him know that the affliction that his mind, heart and religion have suffered is more than the affliction he suffered through the disaster.

Curing grief also requires knowing that He Who has tested the slave with the affliction is the Most Wise, the Most Merciful, and that He did not test him with the affliction to destroy, punish or overwhelm him. Rather, the affliction is merely a test of his patience, contentment with Allah and faith. Also Allah wants to hear the slave's pleas, supplications, and humility before Him, seeking refuge with Him, his heart's humbleness before Him and his explaining his grievances to Him.

Shaikh Abdul Qadir said, "My son! The affliction was not meant to destroy you. Rather, it was meant as a test of your patience and faith. My son! Fate is a lion, and

lions do not eat carrion." The affliction is just like the bellows for the believer that rids him of impurities. The believer will either end up being pure gold or pure evil! When the bellows do not benefit the slave in this life, he will be faced with the mightiest bellows, hell. The slave should thus know that his being tested with the bellows of this life is better for him that being tested with the bellows of the next life! Also, the slave has no other choice but to be tested with one of the two bellows, so let him appreciate Allah's bounty on him by testing him with the bellows of this world.

Curing grief also entails knowing that if it were not for the afflictions of this life, the slave would become arrogant, proud and hard-hearted, which would ultimately cause his destruction. It is the mercy of the Most Merciful that He tests the slave with afflictions sometimes so that these afflictions act as a prevention against evil manners, thus preserving the health of one's slavery to Allah. Also they extract spoiled substances from his system. All praise

is to He Who sends down mercy with afflictions, and Who tests the slaves with the bounties He grants.

If it was not for the fad that Allah treats His slaves with the remedies of afflictions and trials, they would be arrogant and would commit injustices and aggression. When Allah decides to do good for a certain slave, He tests him with pain and affliction, according to the degree of his faith. This is how Allah rids the slaves of destructive ailments (sins and lusts), until the slave is purified and correctly guided, and Allah qualifies him to the highest degree in this world: being His slave. He will also qualify him for the best rewards in the Life Hereafter: Gazing at Allah and residing close to Him.

Curing grief also entails knowing that the bitterness of this life is itself the sweetness of the Life Hereafter, as Allah will turn it to sweetness later on. Also the sweetness of this life is itself the bitterness of the Life Hereafter. Moving away from a short-lived bitterness to acquire an eterna sweetness is surely better than vise versa.

If one does not comprehend these facts, let them remember the words of the truthful one,

> "Paradise is surrounded with joys while the Fire is surrounded with lusts."

Therefore, bring yourself to what Allah has prepared for His loyal supporters - those who obey Him - of eternal joy, everlasting happiness and ultimate success. Also consider and remember the torment, everlasting sadness and the humiliation that Allah has prepared for the evil and wasteful slaves.

> "Each one does according to Shakilatihi (i.e., his way or his religion or his intentions)." (17:84)

Every person seeks what is suitable for him and what he deserves. Do not think that the cures mentioned herewith are over-explained, for the utter need of them by both the doctor and the sick required explaining them in detail. Allah knows best.

<u>The Prophet's guidance on treating sadness, grief, and depression</u>

In the Sahihain it is narrated that the Messenger of Allah ﷺ said:

"There is no deity worthy of worship except Allah, the Most Great, the Most Forbearing. There is no deity worthy of worship except Allah, the Lord of the Mighty Throne. There is no deity worthy of worship except Allah, the Lord of the seven heavens, the Lord of the earth and the Lord of the Honorable Throne."

Also, Abu Dawood narrated in his Sunan that Abu Bakrah related from the Prophet ﷺ that he said:

"This is the supplication of those afflicted by distress, 'O Allah! I seek Your Mercy. Do not make me reliant on my own self for an instant, and lead all my affairs to success, there is no deity except You."

Also, Abu Dawood narrated that Asmaa Bint 'Umays said that the Allah's Messenger s& said to her:

"Should I teach you some words that you should recite when in distress, 'Allah, is my Lord with Whom I associate nothing and no one."

Imam Ahmad narrated that Ibn Mas'ud said that the Prophet ﷺ said:

"Whenever a sadness or grief strikes a slave and the slave then says, 'O Allah! I am Your slave, the son of Your slave, the son of Your female slave. My forelock is in Your grasp. Your decision about me will certainly come to pass. Your judgment on me is certainly just. I ask You by every Name that is Yours and which You call Yourself by, whether You revealed it in Your Book, taught it to some of Your creation or kept in the Knowledge of the Unseen that You have. Make the Noble Qura'an the spring of my heart, the light of my chest, the eliminator of may sadness and the end of my grief. Then, Allah will remove his sadness and depression and will replace them with joy."

Also, At-Termezey narrated that Sa'd bin Abu Waqqas related from the Messenger of Allah ﷺ that he said:

> "The supplication of Thu An-Nun (Jonah) which he supplicated to the Lord while in the belly of the whale."
>
> "La ilaha ilia Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."
>
> "No Muslim man would supplicate with it concerning a matter but would be positively answered by Allah."

Imam Ahmad also narrated in the Musnad,

> "Whenever the Prophet ﷺ would be concerned about a matter, he would turn to prayer."

Furthermore, Allah said:

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴾

(البقرة ٤٥)

"And seek help in patience and As-Salat (the prayer)." (2:45)

In the Sunon it is also narrated, "Revert to Jihad, because it is among the doors of Paradise with which Allah drives away sadness and depression from the hearts."

Ibn Ab'ass was also reported to have related from the Prophet a; that he said:

"Whenever sadness and grief intensify on someone, let him often repeat, 'There is neither power nor strength except from Allah.'"

In the Sahihain it is also narrated that this supplication is a treasure of Paradise, while At-Termezey narrated that it is a door of Paradise.

These cures that we mentioned are of fifteen types. If they are not sufficient to remove sadness, depression and grief, then the sickness has become chronic and needs to be completely removed and dissipated.

The first cure, affirming Allah's Oneness in His Lordship. The second, affirming Allah's Oneness in the worship. The third cure, the belief in the creed of Tawheed (There is no true god but Allah and Mohammed is His Messenger), The fourth, praising Allah for not dealing with His slave with injustice and for not punishing him without a reason. The fifth, the slave's affirming that it is he who has committed the injustice. The sixth, pleading to Allah by the most beloved methods to Him, by His Names, Attributes, such as Al-'Hay (The Ever Living), Al-Qayyum (Who Sustains everything and everyone). The seventh, depending and relying on Allah

Alone for everything. The eighth, the slave affirms that his hope is only in Allah. The ninth, acquiring true dependence on Allah and relating all matters to Him, while admitting that the slave's forelock is in His Hands

Alone and that He does with it whatever He will. Also, admitting that Allah's decision on the slave will certainly come to pass and that His judgment is certainly just.

The tenth, the slave's heart should enjoy the gardens of the Qura'an and should make the Qura'an just like the spring of pure water to the animals. Also, the slave should use the light of the Qura'an to shatter the darkness of desires and lusts. The Qura'an should be one's companion when no one else is present; the comfort that relieves every type of calamity and the cure that discards every illness that attacks the slave's heart. In short, the Qura'an should be the remover of sadness and the end of depression and grief. The eleventh, turning to Istighfar, seeking forgiveness from Allah. Twelfth, repenting to Allah. Thirteenth, performing jihad in Allah's cause. Fourteenth, performing prayer. Fifteenth, knowing all power and strength to He Who grasps them in His Hands.

How divine remedies affect diseases

Allah has created the son of Adam and his body's organs and designated a state of perfection that each organ could attain and achieve. Consequently, when the organ looses its perfection, it feels pain. Allah has also designated a state of perfection for the heart, the leader of the organs. When the heart looses its perfection, it will fall down with various ills and sicknesses, such as sadness, grief and anguish.

Furthermore, when the eye looses what it was created for, sight;

When the ear looses what it was created for, hearing; and when the tongue looses what it was created for, speech; then these organs will have lost their perfection.

The heart was created to acquire knowledge of its Creator and to love Him, worship Him Alone, be content with Him, to be joyous loving Him and to feel satisfied

with Him. The heart was also created to rely on Allah, to love for His Sake, hate for His Sake, to be loyal for His Sake, to be enemies of His enemies for His Sake and to remember Him always. The heart was created to love Him more than anyone or anything else, to have Hope in Him rather than anyone or anything else and to revere Him more than anything or anyone else. There is no joy, happiness, delight or sweetness except by acquiring such qualities, which are just like food, good health and life for the heart. When the heart looses its food, health and life, then sadness, grief and affliction will attack it from all sides and will remain with it.

The worst diseases that attack the heart are Shirk (polytheism, making partners with Allah), sins, and forgetfulness, ignoring what Allah likes and is pleased with, abandoning relating all matters to Him and not depending on Him for everything. Diseases of the heart also include relying on other than Allah, rejecting His decisions, doubting, and ignoring His warnings and promises.

When one thinks about the diseases of the heart, he will find that the reasons that we mentioned are the only ones behind these ills. Consequently, the only effective remedies for these ills are their opposites and antidotes that the Prophetic remedies contain. We stated before that the disease is removed by its opposite and that health is preserved by using what it is accustomed to which is included in the Prophetic remedies.

Tawheed opens the door to all types of good, happiness, joy, elation and enjoyment for the slave. Also, repenting to Allah extracts all types of harmful, sinful causes of the heart's ailment. Further, Tawheed is the diet of the heart against bad substances, for it closes the doors of evil. The doors of happiness and all types of good will be opened with Tawheed, while repentance and seeking forgiveness will close the doors of evil.

Doctors of old said, "Whoever seeks to acquire good health for the body should consume less amounts of food and drink. Whoever seeks the well being of his heart, let him abandon sin." Also, Thabit said, "The body's well

being requires consuming less food, the soul's comfort is in committing less sins and the consolation of the tongue is in uttering less speech."

Sins are just like poison to the heart - if they do not destroy it, they will weaken it. Then when the heart is weaker, it will become less efficient in fighting disease.

The biggest of the heart's ills occur by satisfying its lusts and desires, while ignoring them constitutes its biggest cure. We should also mention that originally, ignorance and injustice were created in the self. Because the self is ignorant, it thinks that its cure is in following its desire, although this path leads it to its destruction and demise. And because the self is unjust, it does not accept the prescription of the sincere doctor. Consequently, when the self is prescribed the ailment instead of the cure, it accepts it while refusing to take the cure when it is prescribed. And because the self prefers the illness rather than the cure, which it tries to avoid, many other illnesses and diseases will break out and by then the doctor will not be able to diagnose them and consequently, the cure will

not be available. The biggest calamity of all this is that the self absolves itself of guilt and blames Fate and its Lord, inwardly in the beginning and then explicitly later on!*

When the ailing person reaches this stage, there is no hope of curing him, unless the Mercy of the Lord rushes to his aid and Allah allows him to start a new life while providing him with the required sustenance. This is why the Hadith that Ibn Ab'ass has narrated about the supplication during the time of distress contained Unity (Tawheed) of Allah in Lordship and worship, glorifying Him and mentioning His being Most Forbearing. These two Attributes (Glory and Forbearing) are necessary to add perfection to the Attributes of Ability, Mercy, Kindness and Forgiveness. Also, the same Hadith described Allah's Lordship above the upper and lower worlds and above the Throne, which is the ceiling and the mightiest of all creation, Affirming Perfect Lordship to Allah requires worshiping Him alone in Unity (Tawheed), and loving, fearing, hoping, glorifying and obeying Him Alone. In addition, affirming Allah's Perfect Glory

requires affirming and attributing every type of perfection to Him and denying every type of shortcoming and being equated with the creation. In addition, Allah's being Most Forbearing necessitates affirming the perfection of His Mercy and Kindness towards His creation.

When the heart has access to these facts, it will seek to acquire the qualities of loving Allah and glorifying Him in Tawheed. Then, the heart will acquire and enjoy such elation and delight that will allow it to overcome the feelings of affliction, sadness and grief. It is a fact that whenever the sick person hears of what brings happiness and joy to his heart, the body will be more effective in resisting the ailment,

Furthermore, when one compares the depressing feelings while in anguish to the wonderful meanings contained in the supplication while distressed, he will find that these words are perfectly suitable to deliver the heart from its depression and substitute it with the elation that accompanies happiness and joy. Only those who have had access to such feelings and whose hearts are filled with the

light of the truth that comes with these feelings will give this subject matter its due consideration.

The Prophet's statement:

be trained or at least restrained by the laws of Islam. Satan (the force of evil) appeals to our Nafs (self) and tries to encourage it to commit sins. This in turn causes negative damage to the soul, which we are responsible for.

"O the Ever-Living, the Self Subsisting! I urgently seek Your Mercy."

It has a special kind of effect in removing the grief.

Allah's Living is an attribute that includes every type of perfect quality, while the attribute "The Self Subsisting" entails Allah's perfect Actions. That is why Al-Hayy (The Ever Living), Al- Qayyum (The Self Subsisting) are included in Allah's Mightiest Name, which if He is called by it, He will answer and if He is begged by it, He will give.

Furthermore, Perfect Life is the opposite of sickness and shortcomings since the residents of Paradise do not die, they do not feel any sadness, depression or any type of ailment. When life has an end, it indicates the existence of shortcomings in actions and in ability to sustain. Being ever-living is thus suited to being ever-sustaining. The Ever-Living does not have any shortcoming in His being. The Self Subsisting Al-Qayyum, is Able to do everything He wills. This is why asking Allah by His Names Al-Hayy, The Ever-Living, Al-Qayyum, the Self Subsisting has profound effects on removing what is the opposite of life and Ability.

Related to this, the Prophet ﷺ used to ask Allah by His Lordship of Jibril, Michael and Israfil to guide him to that which the people had differed in concerning the truth, by His Will, for the heart lives by correct guidance. The three angels mentioned in the supplication are responsible for the elements and necessities of life. For instance, Jibril is responsible for delivering the revelation with which the heart lives. Michael is responsible for the sustenance,

which is the life of the body. Israfil is responsible for blowing the Horn, which signals the resurrection of the souls and their being returned to their bodies. Asking Allah by His Lordship of these three angels, who are responsible for all types of life, has a special effect in acquiring what one seeks and longs for.

Therefore, invoking Allah's Name Al-Qayyum has a special effect in answering supplications and ending afflictions. The Sunan and Abu Hatim in his Sahib narrated that the Prophet $a said: "Allah's Greatest Name is in these two Verses."

﴿ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾ (البقرة ١٦٣)

And your llah (God) is One llah (God - Allah), La ilaha ilia Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful." (2:163)

And:

﴿ الـــم (١) اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ (٢) ﴾ (آل عمران)

"Alif Lam Meem. Allah! La ilaha ilia Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)." (3:1 -2)

At-Termezey commented that this is an authentic Hadith.

In the Sunan and the Sahih of Ibn Hibban it is also narrated that Anas said, "A man once supplicated, 'O Allah! I ask You by Your owning the praise, there is no deity worthy of worship except You, the Mannan (Munificent), Who created the heaven and the earth. O Owner of the praise and Honor 'O Hayy, Qayyum.

The Prophet ﷺ said:

"He has asked Allah by His Greatest Name, which if He is called by it He answers, and if He is asked He gives."

This is why the Prophet used to say when making Du'a, "O Hayy, O Qayyum." The Prophet's statement:

"O Allah, I seek Your Mercy. Do not make me rely on my own self for an instant, and lead all my affairs to success. There is no deity worthy of worship except You."

This supplication entails invoking Allah, Who grasps all good in His Hands. It also includes depending on Allah Alone, relating all matters to Him Alone and pleading to Him to lead the slave's matters to success.' It also includes asking Him not to allow the slave to rely on his own self, and invoking Him by mentioning His Oneness. All these have a special effect in removing grief. Such is the case with the Prophet's statement:

"Allah is my Lord, I associate none with Him."

As for the Hadith that Ibn Mas'ud narrated:

"O Allah, I am Your slave, the son of Your slave..."

It contains what no one book can explain of divine knowledge and the secrets of the slavery to Allah. The Hadith includes attesting to the slavery of the person and

the slavery of his father and mother to Allah, that the forelock of the slave is in the Hands of Allah and that He does what He will with the slave. The slave cannot bring about benefit, harm, life, death or resurrection without Allah. When the slave's forelock is in someone else's hand, the slave does not own anything regarding himself. Rather, he is a prisoner in the grasp, power and authority of his owner.

The Prophet ﷺ also stated that:

"Your decision on me will certainly come to pass, and Your judgment on me is certainly just."

This portion of the Hadith contains two major aspects of Unity (Tawhid). First, the Hadith affirms Predestination and that Allah's decisions will certainly happen on His slaves and that the slave can neither escape them nor fend them off.

Allah's decisions are certainly just and thus do not contain any injustice in them for His slave. Rather, Allah's

decisions always conform to justice and kindness. In addition, injustice is a shortcoming that constitutes a need of some sort, an ignorance or abuse. Such behavior can never occur by He Who has encompassing knowledge of everything, Who does not need anything or anyone, while everything and everyone stand in need of Him, and Who is the Most Just Disposer of affairs. No part of Allah's decisions can ever be empty of Wisdom and Perfection, just as none of it can ever escape His Power and Will. Allah's Wisdom is encompassing, just as His Power and Will are, and this is the reason why the Prophet Hud ﷺ said when his people wanted to scare him with their idols:

> "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. With Him is Allah. So plot against me, all of you, and give me no respite I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." (11:54-56)

This Ayah indicates that although Allah owns the forelock of His slaves and does what He wills regarding their affairs, He is on the Straight Path, meaning He never decides anything regarding them that is not full of wisdom, justice, kindness and mercy. The Prophet's statement:

"Your Decision regarding me will certainly come to pass"

It is similar to what Allah said:

"There is not a moving (living) creature but He has the grasp of its forelock." (1:55)

Also, the Prophet's statement:

"Your judgment on me is certainly just,"

It is also similar to what Allah said:

"Verily, my Lord is on the Straight Path (the truth)." (I 1:55)

Then, the Prophet s& begged Allah by the Names that He has called Himself with, those which the slaves know and those which they do not know, such as the Names that He has kept with Him and did not allow any angel or Messenger to have access to. This type of supplication is one of the best and dearest to Allah, along with being the most beneficial in achieving what one seeks and longs for.

The Prophet a& then asked Allah to make the Qura'an in his heart just like a spring is to the animals. He also asked Allah to make the Qura'an a remedy for his sadness and grief, so that it works just as medicine works when it removes an ailment, allowing the body to regain its health and youth. He also asked Allah to make the Qura'an the remover that clears rust and impurities from the heart. This remedy, when the ailing person uses it with a sincere heart, will certainly remove the ailment and will replace it with complete recovery, health and energy.

As for the supplication that Zhin An-Nun (Jonah) has made, it contains an affirmation of Tawhid (Unity) and

praises Allah's perfection. Also, it contains the slave's affirming his own injustice and the sins that he has committed, making the supplication an especially effective remedy for sadness, grief and anguish. It is also a very effective means of approach to Allah that ensures deliverance of what one seeks. Tawheed (Unity) and praising Allah include affirming all types of perfection for Allah and denying every type of shortcoming from approaching Him. One's affirming his injustices indicates the slave's faith in the religion and belief in reward and punishment. It also leads the slave to being humble and to repent to Allah, asking Him to forgive his faults and affirming his slavery and meekness to Allah. There are four matters that the slave would be begging Allah with in this supplication: Tawheed (Unity), praising Allah, affirming one's slavery to him and admitting one's mistakes.

As for the Hadith narrated by Abu Umamah,

"O Allah! I seek refuge with You from sadness and anguish,"

It contains seeking refuge with Allah from eight matters. There are four pairs of things that are related: grief and anguish, inability and laziness, cowardice and miserliness, and preponderance of debts and dominance of men. When a hated matter reaches the heart, either it will be a current concern, which will cause sadness, or it will be an anticipated matter of concern and anguish, which might affect the slave's important interests.

The Prophet's guidance on staying healthy

Preserving one's good health requires the help of wetness that resists heat. The wetness resists heat while the heat helps mature various substances and rids the body of its wastes. Otherwise, without wetness, the excessive heat would harm the body and would not allow its organs to function normally, while excessive dryness allows the heat to burn the body and make it dry. Each one of the two conditions, wetness and heat, thus needs the other to sustain and allow the body to function. Further, since the heat feeds on wetness, it preserves the moisture from rotting and decomposing. When one of these two conditions is more dominant than the other, the constitution of the body will be altered and changed.

As we have stated, heat decomposes wetness, compelling the body to seek to replace the lost moisture with food and drink, which also provides the body with sustenance. When moisture is present in excessive amounts, the heat is not able to decompose the excess

wetness and thus the moisture decomposes and rots, causing harm to the body. In this case, various ailments attack the body, as much as the body and the various organs are susceptible to accept these ailments. All these facts are taken from what Allah said:

"And eat and drink but waste not by extravagance..."

Allah directs the slaves to consume what helps the body of food and drink and to replace lost energy. The amount [of food and drink] that should be consumed should not exceed what the body has lost plus what the body needs to function properly. Otherwise, the excess food will be an extravagance that brings about ailments and will not preserve the health, and such is the case when one eats excessively or does not consume sufficient amounts.

Therefore, the few words that Allah stated hold the key to staying healthy. There is no doubt that the body is always going through the process of decomposing and producing waste. The more the decomposition occurs, the

less the heat will be effective, since decomposition feeds on moistures (which in turn feeds the inner heat). When the heat is weak, the digestion efficiency decreases until the moisture dissipates. Thus, the heat will be extinguished and consequently, the term (life span) that the slave was allowed in this life will come to an end.

The goal behind the person seeking a cure for himself and for others is to preserve the body until everyone reaches their final destination (death), not because preserving the necessary moistures and heat will keep the youth and health forever, for this goal is not attainable in this life. The goal that the doctor seeks to achieve entails preserving the existent wetness from what might spoil it and to preserve body-heat from what might weaken its power. The doctor thus preserves the balance between the two powers or conditions in the body, just as Allah has created the heaven and earth with justice and perfect balance. In fact, the entire creation thrives on and by justice and balance.

Those who study the guidance of the Prophet s& will find it the best guidance with which the health of the body can and will be preserved. Preserving good health depends on eating and drinking sensibly and on utilizing one's clothes, place of residence, the air, sleep, being awake, mobility, idleness, sex, extracting the excess material of the body and keeping whatever is necessary and important in the best form and shape. When these aspects are satisfied in the manner that is suitable for the body, the area, age and custom, the person is more likely to have good health and well being until it is his time to die.

Good health is one of the best bounties that Allah bestows on mankind and also one of His best rewards. In fact, good heath is the best earthly bounty of all, and those who have been bestowed with sound comprehension should strive to preserve their health and protect it against what might oppose or alter it.

Al-Bokhary narrated in his Sahih that the Messenger of Allah gg said:

"Two bounties regarding which many people cheat themselves. health and free time."

Further, At-Termezey narrated that Abdullah bin Mihsan Al-Ansari said, The Messenger of Allah ﷺ said:

" 'He who reaches the morning while health in his body. safe in his residence and having day's sustenance, will be as if the entire life of this world was granted to him."

Also, At-Termezey related from Abu Hurayrah that the Prophet ﷺ said:

"The first blessing that the slave will be asked about on the Day of Resurrection will be the saying to him, 'Have We not made your body healthy and drove away your thirst with cold water?'

This is why some of the (righteous predecessors) stated that the Verse:

"Then on that Day you shall be asked about the

delights (you indulged in. this world)." (1O2:8)

It is referring to health.

In addition, Imam Ahmad narrated that Abu Bakr As-Siddiq said, I heard the Messenger of Allah ﷺ saying:

"Ask Allah for certainty and good health, for indeed, no one will have a better possession after certainty of Faith than good health."

The Prophet sg joined the well being of this life and the Next Life. Further, the slave's success cannot be complete in both lives except by joining certainty of faith and well being. Certainty of faith fends off the torments of the Next Life while well being fends off the ailments of this life that might attack the body or the heart.

An-Nas'ay narrated that Abu Hurayrah related from the

Prophet ﷺthat he said:

"Ask Allah for forgiveness, well being and health. Indeed, no one acquires a better possession after certainty of faith than good health."

The three matters mentioned in the Hadith entail removing the ills of the past with forgiveness, of the present with well being and of the future with immunity (from error and thus from the Torment). Indeed, these words entail the continuity of well being always.

Abdur-Rahman bin Abu Laila said that Abu Ad-Dardaa said, "O Messenger of Allah ﷺ it is more beloved to me to acquire good health so that I am thankful for it rather than being tested and then observe patience. The Messenger of Allah ﷺ said:

"The Messenger of Allah ﷺ likes good health just like you."

Further, Ibn Ab'ass is reported to have narrated:

"A Bedouin man came to the Messenger of Allah ﷺ and said to him, 'What should I ask for after I finish

the five prayers?' The Prophet ﷺ said, 'Ask Allah for good health.' The man repeated the question, and the Prophet as said to him after the third time. 'Ask Allah for well being in this and the Next Life.'"

If this is how significant health is, we should then mention and study the Prophet's guidance on preserving health and well being, for we will come to realize that his guidance is the most perfect in this regard. With the Prophet's guidance, one attains health of his body and heart and their very existence, both in this world and in the Next Life. Allah is sought for all types of help, our dependence is on Him, and there is neither power nor strength except from Him.

The Prophet ﷺ did not restrict himself to eating one type of food

This would be harmful to one's nature. Also, the body could face weakness and even death if one consumed only one type of food. In addition, when someone is used to only one type of food his body does not accept any other type. Restricting the diet to only one type of food, even if it is the best type, is harmful and dangerous.

The Prophet ﷺ used to eat what his people used to eat in their regular diet, such as meat, fruits, bread, dates, and other types of food that we mentioned.

When one type of food needed to be made milder the Prophet ﷺ would use its opposite, such as neutralizing the hotness of ripe dates with watermelon. If he did not find what neutralized the effect of a type of food, he would eat of it the necessary amount without excessiveness.

When the Prophet ﷺ would not like a food, he would simply refrain from eating it and would not force

himself to have it. This is a great aspect of preserving the health. When one eats what he does not have an appetite for, the food's harm will overweigh its benefit.

Abu Hurayrah said, "The Messenger of Allah ﷺ never criticized a food. If he had an appetite for it, he ate it. Otherwise, he did not eat from it," When the Prophet ﷺ was presented with lizard meat (Dhabb) he did not eat from it. He was asked, "Is it disallowed?" He said:

> "No; But, this food is not among the foods that my people used to eat, and I do not have an appetite for it."

The Prophet ﷺ used eat a regular diet when he was offered a type of food that he was not used to eating and which he had no appetite for, he refrained from eating it. Yet, he did not prevent those who were used to that kind of food and who had an appetite for it from eating it.

The Prophet ﷺ used to like eating meat, especially the arm and the upper parts of the sheep. This is the part that was poisoned and offered to the Prophet ﷺ.

In the Sahihain it is narrated that the Prophet m, was once brought some meat and that he was given the arm, which he liked. Furthermore, Abu 'Ubaid narrated that Dhiba'ah bint Az-Zubair said that she slaughtered a sheep in her house. The Messenger of Allah ﷺ sent to her.

> "Feed us from your sheep." She said to the messenger, 'Only the neck is left, and I feel shy to send it to the Messenger of Allah ﷺ.' The Prophet's emissary went back to the Prophet ﷺ to tell him what happened. The Messenger said, 'Go back to her and tell her to send it, because the neck is the part that guides the sheep and is closer to the good things and far away from the septic things.

There is no doubt that the lightest part of the sheep's meat is the neck, arm and thigh. These parts are also the easiest to digest and the softest on the stomach.

The method the Prophet ﷺ observed in this regard satisfies the three basic rules regarding food, which are, the food being beneficial and helpful to the nature, being light on the stomach and not heavy, and being quickly digested. This is the best type of food to consume and consequently, eating a small part of this food is better than consuming a large amount of the other types of food.

The Prophet ﷺused to like eating sweets and honey. Meat, honey and sweets are the best foods and the most beneficial for the body, liver and various organs. Also, eating these types of food has a profound effect on preserving the health and strength, and that is why only those who already suffering from an ailment would be harmed by consuming them.

The Prophet ﷺ used to eat bread with whatever condiment happened to be available. Sometimes he would eat bread with meat, sometimes with watermelon and sometimes with dates. One time, the Prophet ﷺ placed a dried date on a piece of bread and said that this, the date, is the condiment of that, the bread. Barley bread is cold

and dry while dates are hot and wet, so eating both foods together is one of the wisest decisions, especially for those used to this type of food, such as the people of Al-Medina. Sometimes, the Prophet ﷺ would eat bread with vinegar, saying, 'What a good condiment vinegar is.' This praise for the vinegar came because it was the only available food in the house then, not because vinegar is better than the other types of foods, as some ignorant people think. The Hadith sates that the Prophet as once came to one of his wives and asked if she had any condiment when they offered him some bread. When she said that they only had vinegar, he said, "What a good condiment vinegar is."

Eating bread with a condiment preserves the health unlike eating only one type of food. Condiments are called as such because when they are added to the bread, the bread tastes better and the food helps preserve the health.

In addition, the Prophet ﷺ used to eat from the fruits that were in season in his land, as this also is one of the best methods of preserving health, Allah's wisdom decided that every land has its own fruits that are suitable

and beneficial to that land when in season. When the people consume these fruits they will help preserve their health and well being and it serves as several medicines. On the other hand, those who refrain from eating the fruits of their area will be among the most ailing persons and the farthest from good health and well being.

The wetness that the various fruits contain represents the favorable heat of the season and the land. The stomach would then be able to bring the fruits to maturity and would fend off their harm, if one does not eat them excessively causing his nature to bear what it cannot bear. Also, one should not spoil the food that his stomach is digesting by eating fruits, nor drink water with it. Fruits should be eaten only after the food in the stomach is digested to prevent constipation. Those who consume fruits in the proper manner, in the proper time and in the proper conditions the fruits act as a cure and a remedy for them.

Chapter

HIS GUIDANCE IN LAWSUIT AND HIS RULES

The purpose from this is not mentioning the legislation, but the purpose is mentioning his guidance in the partial-rules. Hadith of Amr bin Shoa'eeb from his father from his grandfather who said; there was a man who killed his slave on purpose, so the messenger of Allah ﷺ did lash him one hundred slashes, banished him for one year and ordered him to free a neck but the messenger of Allah ﷺ did not kill him.

عن عمرو بن شعيب عن أبيه عن جده أن رجلا قتل عبده عمداً، فجلده رسول الله ﷺ ، ونفاه سنة، وأمره أن يعتق رقبة، ولم يقده به. رواه ابن ماجة في كتاب الديات والحديث ضعيف جدا إن لم يكن موضوع وعلته علتان فيه إسماعيل بن عياش صدوق إذا حدث عن أهل بلده، مخلط في غيرهم، فقد حدث عن إسحاق بن عبد الله بن أبي فروة من المدينة وإسماعيل هذا من الشام، والعلة الأكثر قدحا في هذا الحديث شيخ إسماعيل هذا وهو متهم

بالكذب وقد تركه ابن حجر في التقريب ١/٨٣/٣٦٨ وقلت والصحيح أنه كذاب أو على أقل تقدير متهم بالكذب فقد كذبه إمام الجرح والتعديل بعد أبي حاتم وأحمد الإمام يحيى بن معين وقال ليس بثقة ، كذاب. (والحديث بذلك بأفضل أحواله ضعيف جداً) وهذا ما يخالف حديث أحمد والنسائي والترمذي وغيرهم وإن كان هذا الأخير ضعيف لتدليس حسن البصري ولكنه أفضل من الأول بكثير.

Moslem narrated that there was a man assumed that there was a man who killed his brother, so the messenger of Allah ﷺ said to him that he would kill him. When the man went out of the messenger of Allah ﷺ he listened that the messenger of Allah ﷺ saying; if he kills him, he will be like him. So the man went back to the messenger of Allah ﷺ saying to him; I took him to kill him after your permission. So the messenger of Allah ﷺ said to him; would you like come back with his sin?! The man said; no O the messenger of Allah ﷺ! So the man did sit him free.

That is when the killer kills some one not on purpose, so the follow should not kill him.

If a man kills a woman, he should be killed for her. Moreover, the messenger of Allah ﷺ ruled against man who got married from his father's wife of killing. It is correct Hadith that says that the messenger of Allah ﷺ said that any one who sees inside a hole of a door of a people and anyone gouges out them, he has no right to get anything.

Chapter

THE RULE OF THE PEOPLE WHO CURSE THE MESSENGER OF ALLAH ﷺ

Many correct Hadiths that proved that the messenger of Allah ﷺ killed the people who cursed the messenger of Allahﷺ. Ibn Ab'ass said; any Moslem accused Allah, or one of the prophets, he should repent or he would be killed for that doing.

The sound Hadith says that the messenger of Allah ﷺ did not kill the man who did witch him. Omar, Hafssa and Jond'ob saw killing the magician. For the captured, the messenger of Allah ﷺ killed some, sacrificed some, did bestow upon some and enslaved some.

Chapter

THE PLUNDERS

The rules of the messenger of Allah ﷺ for the knight is threes portions, for the walking is one portion. Who kills the disbeliever in the war, he has all what his enemy has. Talha and Saaid did not fight with the messenger of Allah ﷺ in Badr Battle, the messenger of Allah ﷺ divided for both of them of portion.

Chapter

HIS RULE ﷺ FOR WHAT HE GOT AS A PRESENT

The kings used to offer gifts and presents for the messenger of Allah ﷺ, so the messenger of Allah ﷺ would accept their own gifts and divided them upon his own companions. Abu Obayd mentioned that the messenger of Allah ﷺ said; we do not accept a present from a polytheist. He added; verily the messenger of Allah ﷺ accepted the present of Aby Sofy'an because there was armistice-time. And the messenger of Allah ﷺ accepted the present of Moqawq'ass because he was generous Hatib the messenger of the messenger of Allah ﷺ and reported the prophecy of the messenger of Allah ﷺ.

Chapter

HIS RULE ﷺ IN THE DIVISION OF THE MONEY

They are three kinds;

1- Alms

2- Plunder

3- Loot.

The alms and plunders were offered in last chapters. The loot the messenger of Allah ﷺ divided it on the day of Honayn among the people of collected hearts and the messenger of Allah ﷺ did not give Anssar anything. Therefore, they did blam the messenger of Allahﷺ. So the messenger of Allah ﷺ said to them; do not you content that the people go with sheeps and camels and you do go with the messenger of Allahﷺ? When Aly bin Aby Talib sent to the messenger of Allah ﷺ a golden thing, the messenger of Allah ﷺ divided it into four groups

of men. When the messenger of Allah ﷺ put the portion of the relative, he put it for the people of Bany Mot'alib saying; Bany Mot'alib and we did not separate during pre-Islam and after Islam, they and we are one thing.

The loot was a question among the scholars. If it was for the messenger of Allah ﷺ alone or was not, but Son'a indicated that, the messenger of Allah ﷺ was ordered by Allah. The messenger of Allah ﷺ said ; I swear by Allah! I do not give anyone, I do not prevent anyone, and verily I am the divider I put whereas my Lord orders me.

The sharing in the division is for all Moslem people according to their own needs. But the alms and plunders are not for all kinds of Moslem people but for particular people.

Chapter

HIS RULE IN ABIDING BY THE PROMISE FOR HIS OWN ENEMY

In addition, their messengers are not killed and refusing that alliance of the people who are danger.

The messenger of Allah ﷺ said to the two messengers of Mosaylemah when he ﷺ asked them about Mosaylemah and they said; he is the messenger of Allah! He ﷺ said to them; I swear by my Lord! Nevertheless, the messengers are not killed; I would kill both of you.

The messenger of Allah ﷺ said to Aby Raf'e that when Quraysh sent him to The messenger of Allah ﷺ said and he did not want to come back to them; I do not break out the alliance, you should come back to your nation (people), but The messenger of Allah ﷺ did not make the women come back to the disbelievers.

The messenger of Allah ﷺ made Aba Jond'ol to Quraysh. Moreover, The messenger of Allah ﷺ asked Sobay'ah about the reason of her coming to Moslems that when her husband came to get her. When she said that she came for Islam, The messenger of Allah ﷺ gave her husband her dower and kept her with Moslem people. That when Allah the Glorified revealed;

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُمْ مَا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ(١٠) ﴾ (الممتحنة ١٠)

O ye who Believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what

they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the Command of Allah: He judges (with justice) between you. And Allah is Full of knowledge and Wisdom. (10)Al Momtahinah

Allah the Glorified said;

﴿ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ (٥٨) وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ (٥٩) وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ(٦٠)﴾ (الأنفال ٥٨ : ٦٠)

If thou fearest treachery from any group, throw back (their Covenant) to them, (so as to be) on

equal terms: for Allah loveth not the treacherous. Let not the Unbelievers think that they can get the better (of the godly): they will never frustrate (them). Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the Cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (58 Al Anf'al)

The messenger of Allah said; whosoever has got an alliance, he has no right to break it out but when the time is over or they start with the breaking out.

Chapter

HIS RULES IN GETTING MARRIAGE

The messenger of Allah ﷺ broke out the marriage of not virgin woman (deflowered) because her father married her in spite of her. The messenger of Allah ﷺ did let a virgin woman choose from getting married or not because her father made her married in spite of her.

The orphan woman might be got married. Moreover, The messenger of Allah ﷺ said; there is no (sound) marriage that is has no responsible manager (father, brother, the brother of the father).

The messenger of Allah ﷺ ordered Moslem people who have more than four women to divorce the addition. The messenger of Allah ﷺ ordered a man who had two sisters to divorce one of them. This indicates that the getting marriage of the disbelievers is sound. The messenger of Allah ﷺ said; if the slave gets married without the permission of his own master, he is fornicator.

Allah is more knowing and wiser, and all the praise is to Allah the Lord of the worlds.

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